Al-Kashf wa Al-Bayān
'an Tafsīr Al-Qur'ān

Volume 26

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

By

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Volume 26

Surah Al-Hadid (The Iron)

Surah Al-Hadid is a Madani surah consisting of 29 verses, with eight verses having Kufic script and Basri script, and the rest having other scripts. There is a difference in counting among scholars in two verses, where the Kufi script counts ﴿On the near side will be grace and on the far side will be torment﴾ (Qur'an 57:13), while the Basri script counts ﴿Then in the footsteps of these ˹prophets˺, We sent Our messengers, and ˹after them˺ We sent Jesus, son of Mary, and granted him the Gospel﴾ (Qur'an 57:27). The total number of words in this surah is 544, and the total number of letters is 2,477.

(1)[3023] Narrated by Al-Arba'ad ibn Sariyah (may Allah be pleased with him), the Prophet (PBHU) used to recite the Surahs of Al-Musabbihat (i.e., the Surahs that begin with glorifying Allah) before sleeping and said, "There

(1) **[3023] The assessment of the reliability of the chain of transmitters:**
- In it is Abdullah ibn Abi Belal who is considered acceptable.

The authentication of Ḥadīth:
- It was narrated by Al-Tirmidhī in the Book of Invocations, in the chapter on reciting the Qur'an in a dream (3406), and in the Book of the Virtues of the Qur'an, in the chapter on teaching the Qur'an (2930). Abu Isa said: "This is a Ḥadīth that is hasan Ǧārib (a sound but rare Ḥadīth)."
- It was also narrated by Al-Nasāʾī in "Amal Al-Yawm Wa Al-Laylah" 1/434 (713), and in "Al-Sunan Al-Kubra" 5/16, 6/179, both of which were narrated by Ali ibn Ḥajar from Bakiyah ibn Al-Walid in the same manner.
- Abu Dāwūd also narrated it in the Book of Etiquette, in the chapter on what is said when sleeping (5057), from Mu'mal ibn Al-Fadl Al-Harrani, who narrated it from Bakiyah ibn Al-Walid in the same manner.
- Abū Bakr ibn Abi Asim also narrated it in "Al-Ahad Wa Al-Mathani" 3/43, from Abdul Wahab ibn Najdah, who narrated it from Bakiyah ibn Al-Walid in the same manner.
- Al-Ṭabarānī narrated it in "Al-Mu'jam Al-Kabir" 18/249 (625), from Yaḥyā ibn Sa'īd, who narrated it from Khalid ibn Ma'dan in the same manner.
- Al-Mundhiri also mentioned it in "Al-Targhib Wa Al-Tarhib" 1/281, and attributed it to Al-Tirmidhī, Abu Dāwūd, and Al-Nasāʾī.
- See: "Al-Jami' Li Ahkam Al- Qur'an " by Al-Qurtubi 17/235.

is a verse in them that is better than a thousand verses." He was referring to Surah Al-Hadid, Al-Hashr, As-Saff, Al-Jumu'ah, and At-Taghabun.

(1)[3024] Narrated by Ubayy ibn Ka'b (may Allah be pleased with him), the Prophet (PBHU) said, **"Whoever recites Surah Al-Hadid, Allah will record for him the reward of those who believed in Allah and His Messenger."**

In the name of Allah, the Most Gracious, the Most Merciful.

[Qur'an 57:1] ﴿Whatever is in the heavens and earth exalts Allāh,﴾ meaning, exalting and praising Allah and purifing Him from all imperfections. According to Ibn 'Abbās (may Allah be pleased with him), the verse means "the angels and everything that exists in the heavens, and everything that exists on earth that has a spirit or doesn't have a spirit." ﴿He is the Mighty, the Wise.﴾ The one who is dominant and wise in His affairs and in His creation. According to Ibn Isḥāq, He is the Wise in His argument and excuses to His servants. ﴿To Him belongs the dominion of the heavens and the earth.﴾ None other than Allah owns them. Some scholars say that it refers to the treasures of rain, vegetation, and all provision.

[Qur'an 57:2] ﴿He gives life and causes death.﴾ He gives life to the dead on the Day of Judgment and causes death to the living in this world. It is also said that He gives life to the sperm, which is dead, and causes death to the living.

Yaman said: "He is the First, the Ancient; the Last, the Merciful; the Manifest, the Forbearing; and the Hidden, the Knowing." It is argued that the Manifest is predominant in His saying, ﴿So they became manifest﴾ [As-Saff:

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(1) **[3024] The assessment of the reliability of the chain of transmitters:** Its chain of transmission is fabricated.

The authentication of Ḥadīth:

- This Ḥadīth was narrated by Al-Wahidi in his book "Al-Waseet" (4/244) through the route of Muḥammad ibn Ja'far ibn Matar from Ibrahim ibn Shareek with the same wording. Ibn Hajar said in his book "Al-Kafi Al-Shafi" (4/164) that it was narrated by Al-Tha'labi, Al-Wahidi, and Ibn Mardawayh with chains of transmission to them. However, the chain of transmission of this Ḥadīth is considered fabricated by scholars of hadith due to the weakness of its narrators, and it is not found in any other reliable source.

14], while the Hidden is the One who holds the secrets. And it is argued that the Manifest is the One who appears in both the outward and inward, while the Hidden is the One who dominates what is hidden and concealed. It is also argued that the Manifest is above all things, while the Hidden is close to everything.

Muḥammad Ibn Al-Fadl said: "The First is with His grace, the Last with His forgiveness, the Manifest with His goodness, and the Hidden with His concealment." Abū Bakr Al-Warraaq said: "He is the First with His eternity, the Last with His perpetuity, the Manifest with His unity, and the Hidden with His self-sufficiency." Abdul Aziz Ibn Yahya said: "The conjunctions (in the Arabic phrase) imply that He is the First, the Last, the Manifest, and the Hidden, because whoever was created first cannot be last, and whoever appears cannot be hidden."

Al- Ḥusayn Ibn Al-Fadl said: "He is the First without beginning, the Last without end, the Manifest without proximity, and the Hidden without veiling." Al-Qanad said: "The First is the One who is ahead in doing good, who precedes every benevolent act, while the Last is the One who remains after the creation is gone, and the Seal of every good deed. The Manifest is the Overwhelming, the Conqueror of everything, and whoever overcomes something, he becomes manifest to it. The Hidden is the One who knows the manifest, who sees the secrets, and the Hidden is the one who is concealed in the manifest, and can only be known through the secrets."

As-Suddi said: "He is the First with His grace, as He introduced you to His Oneness. He is the Last with His generosity, as He taught you repentance for what you have perpetrated. He is the Manifest with His guidance, as He guided you to prostrate to Him. He is the Hidden with His covering, as He covers you when you disobey Him." Ibn 'Aṭā' said: "The First reveals the conditions of this world, so that you may not desire it. The Last reveals the conditions of the hereafter, so that you may not despair of it. The Manifest appears in the hearts of His saints, so that you may recognize Him. The Hidden appears in the hearts of His enemies, so that they may deny Him."

It is also said that the First is before every known thing, and the Last is after every sealed thing. The Manifest is above every drawn thing, and the Hidden encompasses every concealed thing. It is also said that the First surrounds with His knowledge of sins. Moreover, it is said: the First is before everything known, and the Last is after everything sealed, and the Manifest is above every drawn thing, and the Hidden encompasses every concealed thing.

It is also said: the First by His knowledge encompassing our sins before their existence, and the Last by concealing them from us in our future, and the Manifest by preserving us in our worldly life, and the Hidden by purifying our secrets and refining our remembrance.

It is also said: the First by creation, as stated in His words, "Be, and it is." And the Last by confirmation and establishment, as stated in His words, ﴿Allah will establish those who believe with the firm word.﴾ And the Manifest by clarification, as stated in His words, ﴿Allah intends to clarify to you.﴾ And the Hidden by adorning, as stated in His words, ﴿And He has adorned it in your hearts.﴾

Muḥammad ibn Ali Al-Tirmidhī said: The First is by composition, and the Last is by combination, and the Manifest is by inflection, and the Hidden is by definition.

Al-Junaid said: He is the First in explaining hearts, and the Last in forgiving sins, and the Manifest in uncovering sorrows, and the Hidden in knowledge of the unseen.

ʿUmar, may Allah be pleased with him, asked Ka'b about this verse, and he said: Its meaning is that His knowledge of the First is like His knowledge of the Last, and His knowledge of the Hidden is like His knowledge of the Manifest, and His knowledge of the Manifest is like His knowledge of the Hidden.

It is also said: He is the First by awe and power, and the Last by mercy and kindness, and the Manifest by proof and evidence, and the Hidden by protection and gratitude. It is also said: He is the First by giving, and the Last by recompense, and the Manifest by praise, and the Hidden by loyalty. It is also said: He is the First by righteousness and generosity, and the Last by perfecting the portion, and

the Manifest by bestowing blessings, and the Hidden by averting harm. It is also said: He is the First by guidance, and the Last by sufficiency, and the Manifest by authority, and the Hidden by protection. It is also said: He is the First by bestowing favors, and the Last by completing them, and the Manifest by honoring, and the Hidden by inspiration. It is also said: He is the First by naming things, and the Last by completing blessings, and the Manifest by balancing the members, and the Hidden by repelling harm. It is also said: He is the First by creating creatures, and the Last by causing the ways to perish, and the Manifest by revealing the realities, and the Hidden by knowledge of the subtleties.

Sarī al-Saqaṭī said: He did not leave any soul of His creation without informing them that He is the First, the Last, the Manifest, and the Hidden.

(1)[3025] I heard Abu ʿAbd al-Raḥmān Al-Salami saying: I heard Abū Bakr Al-Razi saying: I heard Al-Shibli saying about this verse: "Things are falling apart, and I am the first, the last, the outward and inward."

(2)[3026] Shu'ayb ibn Muḥammad informed us, he said: Maki ibn Abadan

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(1) **[3025] The assessment of the reliability of the chain of transmitters:**
- There is Abu ʿAbd al-Raḥmān As-Salami who is a speaker in it, and Adh-Dhahabī said in the biography of Ar-Razi: "Abu ʿAbd al-Raḥmān As-Salami narrates from him frivolous and rejected stories."

The authentication of Ḥadīth: I could not find this saying.

(2) **[3026] The assessment of the reliability of the chain of transmitters:**
- The chain of narration is disconnected and weak, and the sheikh of the compiler is unknown.

The authentication of Ḥadīth:
- Al-Tirmidhī reported in his book of Tafsir, in the chapter of the Surah Al-Hadid (3298), through the chain of narration of Shayban ibn ʿAbd al-Raḥmān from Qatadah, from Al-Hasan, from Abu Hurairah, with the same wording. Abu Isa said: "This is a strange Ḥadīth from this perspective." He said: "It is also narrated from Ayub, Yunus ibn Ubaid, and Ali ibn Zaid, who said that Al-Ḥasan did not hear this from Abu Hurairah." Some scholars have explained this Ḥadīth by saying that it was revealed with the knowledge, power, and authority of Allah, and Allah's knowledge, power, and authority exist everywhere, and He is on the throne as described in His book. Imam Ahmad also reported it in his Musnad (8828) with the same wording through the chain of Hukm bin Abdul Mālik from Qatadah, from Al-Ḥasan, from Abu Hurairah. Ibn Al-Jawzi also reported it in his book of "Al-'Ilal

informed us, he said: Ahmad ibn Al-Azhar informed us, he said: Ruh bn Ubaidah told us, from Sa'īd, from Qatadah, he said: "It was mentioned to us that the Prophet of Allah, PBHU, was sitting with his companions when a cloud came upon them. He asked: 'Do you know what this is?' They said, 'Allah and His Messenger know best.' He said: 'This is Al-'Anan, the corners of the earth. Allah Almighty drives it towards a people who do not know Him, do not thank Him, do not call upon Him, and do not recognize Him.' Then he said: 'Do you know what is above that?' They said, 'Allah and His Messenger know best.' He said: 'It is the lowest heaven. Do you know what it is?' They said, 'Allah and His Messenger know best.' He said: 'It is a roof preserved and a blind wave. Do you know how much distance there is between you and it?' They said, 'Allah and His Messenger know best.' He said: 'Five hundred years of travel distance between you and it. Do you know what is above that?' They said, 'Allah and His Messenger know best.' He said: 'Above it is another heaven, and between each heaven and the other, there is a distance of five hundred years of travel.' He counted seven heavens in the same way, with a distance of five hundred years of travel between each one. Then he said: 'Do you know what is below you?' They said, 'Allah and His Messenger know best.' He said: 'It is the earth. Do you know what is under it?' They said, 'Allah and His Messenger know best.' He said: 'Another earth, and between them is a distance of five hundred years of travel.' He counted seven earths in the same way. Then he said: 'By the One who holds my soul in His Hand, if you were to dangle a rope for one of you down to the seventh earth, you would reach Allah the Almighty.' Then he recited: ﴿He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.﴾

Al-Mutanahiyyah" (1/12-14) and said: "This is a Ḥadīth that is not authentic from the Messenger of Allah (PBUH), and Al-Ḥasan did not hear it from Abu Hurairah. He was asked, 'Where did you get these aḤadīth?' He said, 'From a book that we have heard from a man, and Al-Ḥasan used to narrate from the weak narrators." Al-Ṭabarī also reported it in his "Jami' Al-Bayan" (27/216) through the chain of Yazīd from Saeed from him with a similar wording, and Al-Suyūṭī attributed it to Ibn Al-Mundhir, Ibn Mardawayh, and Abu Al-Sheikh.

The meaning of His encompassment of the heavens is knowledge, ability, creation, and sovereignty.

(1)[3027] Abdullah ibn Hamid Al-Wazan informed us, he said: Maki bin Abadan told us, he said: Ahmad ibn Manṣūr Al-Marwazi told us, he said: Ali ibn Al- Ḥasan told us, he said: Abu Hamid Al-Saidy said: "We were with Al- Ḥasan Al-Basri, and a meteor passed by. He said: 'O people, do you know what this is?' They said: 'Allah and His Messenger know best.' He said: 'It is a stone that Allah Almighty threw at the devils that were eavesdropping on the heavens, and they went away with a painful blow. They then passed it on to one another until they brought it down to the earth, and that is what you see.' "

(2)[3028] Abdullah ibn Hamed Al-Wazan informed us, saying: Maki bin

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(1) **[3027] The assessment of the reliability of the chain of transmitters:**

- Its narrators are trustworthy except for Ahmad ibn Manṣūr, who is truthful. The sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:

- Narrated by Muslim in the book of Dhikr, Supplication, Repentance, and Seeking Forgiveness, Chapter of Tasbih at the Beginning of the Day and at Bedtime (2728), from Suhail through his father from Abu Huraira with the same meaning. Also narrated by Al-Tirmidhī in the Book of Supplications, Chapter of What is Mentioned in the Comprehensive Supplications From the Messenger of Allah (PBUH) (3481), from the route of Abu Usāma through Al-A'mash with the same meaning. Abu Isa said: "This Ḥadīth is considered strange." And some of Al-A'mash's companions narrated it from Abu Salih in a an incomplete chain form, but it does not include a mention of Abu Huraira.
- Also, Al-Baghawī narrated it in "Ma'alim at-Tanzil" 8/32, from Suhail with the same meaning.
- See also: "Al-Jami' li Ahkam al-Qur'an" by Al-Qurtubi 17/236.

(2) **[3028] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, I did not find the biography of one of the narrators.

The authentication of Ḥadīth:

- Narrated by Abdullah ibn Ahmad in "As-Sunnah" 1/111, 307, from Ahmad ibn Ibrahim Al-Duraqi, from Ali bin Shuqaq with the same meaning. Also narrated by Ibn Al-Qayyim in "Tahdhib al-Kamal fi Mukhtasar Sunan Abi Dāwūd " 13/25, from Al-Hasan Al-Bazzar, from Ali ibn Al-Ḥasan ibn Shuqaq with the same meaning. And Adh-Dhahabī
- narrated it in "Siyaar A'lam al-Nubala" 8/403, from Ahmad ibn Ibrahim Al-Duraqi, from Ali ibn Al-Ḥasan ibn Shuqaq with the same meaning. See also "Al-Maqasid al-Arshad" by Ibn Muflih 2/332.

Abdan told us, saying: Ahmed ibn Manṣūr Al-Marwazi told us, saying: Ali ibn Al-Ḥasan told us, saying: Abu Hamza reported to us from Al-A'mash, from Abu Salih, from Abu Hurairah, may Allah be pleased with him, that Fatima, the daughter of the Messenger of Allah (PBHU), entered upon the Prophet (PBHU) and asked him to provide her with a servant and complained to him about what she had experienced from the grinding stone. The Prophet (PBHU) said to her: "Shall I not guide you to something better than that? You should say: O Allah, Lord of the seven heavens and the Great Throne, our Lord and the Lord of everything, who revealed the Torah, the Gospel, and the Qur'an, the Splitter of the grain and the seed. I seek refuge with You from the evil of everything that You take by the forelock. You are the First, and there is nothing before You, and You are the Last, and there is nothing after You. You are the Manifest, and there is nothing above You, and You are the Hidden, and there is nothing beneath You. Settle our debts for us and spare us from poverty."

[Qur'an 57:3] ﴿He knows everything﴾ that has happened and will happen, and nothing is hidden from Him.

[Qur'an 57:4] ﴿He is the One who created the heavens and the earth in six days﴾ from the first day of Sunday to the last day of Friday. ﴿Then He rose over the Throne﴾ meaning: He established it for His creation, as stated by Mujahid.

(1)[3028] Ibn Fanjawayh informed us, saying: ʿUmar ibn Al-Khattab told us, saying: Abdullah ibn Al-Fadl told us, saying: Ahmed ibn Wardan told us, saying: Ali bin Al- Ḥasan ibn Shu'aib said: I asked Abdullah ibn Al-Mubarak, "How do

(1) **[3028] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, I did not find the biography of one of the narrators.

The authentication of Ḥadīth:
- Narrated by Abdullah ibn Ahmad in "As-Sunnah" 1/111, 307, from Ahmad ibn Ibrahim Al-Duraqi, from Ali ibn Shuqaq with the same meaning. Also narrated by Ibn Al-Qayyim in "Tahdhib al-Kamal fi Mukhtasar Sunan Abi Dāwūd " 13/25, from Al- Ḥasan Al-Bazzar, from Ali ibn Al- Ḥasan ibn Shuqaq with the same meaning. And Adh-Dhahabī narrated it in "Siyaar A'lam al-Nubala" 8/403, from Ahmad ibn Ibrahim Al-Duraqi, from Ali bin Al- Ḥasan ibn Shuqaq with the same meaning. See also "Al-Maqasid al-Arshad" by Ibn Muflih 2/332.

we know our Lord, the Almighty and Glorious?" He said: "He is in the seventh heaven, on His Throne, and we do not say what the Jahmiyyah said here on earth. We have already mentioned the meaning of 'rising over the Throne,' and we have discussed it in detail, so there is no need to repeat it."

﴿He knows what enters into﴾ the earth of rain and other things ﴿and what comes out of it﴾ of plants and other things. ﴿And what comes down from the sky﴾ of provisions, rain, and angels' command ﴿and what ascends therein﴾ of angels and the deeds of servants. ﴿And He is with you.﴾ Mujahid bin Hyan said: "This means His power, sovereignty, and knowledge." ﴿Wherever you may be﴾ He is Able and Knowledgeable of you. ﴿And Allah is seeing what you do.﴾ He sees your deeds and knows them, and nothing of them is hidden from Him.

[Qur'an 57:5] ﴿To Him belongs the dominion of the heavens and the earth.﴾ So, He is the true deity who deserves to be worshipped. ﴿And to Allah is the return of all matters.﴾ The matters of the creation will return to Him in the Hereafter. Al-Ḥasan, Al-A'raj, Ya'qub, Ibn 'Aamir, and Abu Wa'il all recited this verse.

[Qur'an 57:6] ﴿He causes the night to enter the day and causes the day to enter the night﴾ which means that the duration of night decreases in the summer and increases in the day, and the duration of the day decreases in the winter and increases in the night. ﴿And He is Knowing of that within the breasts﴾ which means He knows the secrets and the hidden thoughts.

[Qur'an 57:7] ﴿Believe in Allah and His Messenger﴾ which means to believe that Allah is the one and only God, and that Muhammad is His messenger. ﴿And spend﴾ which means to give in charity. It was said, spend for the sake of Allah and whatever brings you closer to Him. ﴿Out of that within which He has made you successors﴾ which means as kings and people who will live long on the earth. And Al-Hassan said, "successors within it" means inheriting it from those who came before you. ﴿And those who believe among you and spend﴾ in the way of Allah, ﴿will have a great reward﴾ which is Paradise.

[Qur'an 57:8] ﴿Why do you not believe in Allah﴾ an interrogation intended as a rebuke. ﴿While the Messenger invites you to believe in your Lord﴾ which means he calls you to faith. ﴿And He has taken, your covenant﴾ it was said, "The first covenant was taken while you were on the back of Adam, that Allah is your Lord and there is no god but Him," as said by Mujaahid. It was also said, "He took your covenant by placing in you the ability to reason, and established the proofs and evidences that invite to follow the Messenger." The majority reading of the word ﴿أَخَذَ﴾ (He has taken) is with a fatha on the hamza and a kasra on the khaa, indicating the doer (God). Some scholars like Nasr bin Asim, Al-Jahdari, and Abu Amr read it with a damma on the hamza and a kasra on the khaa, indicating that the verb is in the passive form (the covenant was taken), to avoid confusion with the previous verb "invites" which is in the active form. This was done to prevent the listener from thinking that the taking of the covenant is also attributed to the Messenger. Another reason for this difference in reading is that the word is close to the mention of Allah in the phrase "your Lord," so it was pronounced in a manner that is clear and unambiguous.

﴿If you should be believers﴾ in the true Day of Judgment, then the evidence has already been established.

[Qur'an 57:9] ﴿It is He who sends down upon His Servant﴾ Muhammad (PBHU) ﴿verses, clear signs﴾ which refers to the Qur'an's clear guidance. ﴿To bring you out﴾ of darkness, which is shirk (associating partners with Allah) and disbelief ﴿into the light﴾, which is faith. ﴿And indeed, Allah is to you Kind and Merciful﴾ meaning towards the believers.

[Qur'an 57:10] ﴿And why did they not, when they wronged themselves, come to you﴾ O Muḥammad, ﴿and seek forgiveness from Allah﴾ and repent for their sins, ﴿and the Messenger had asked forgiveness for them﴾ and you would have sought forgiveness for them as well, ﴿they would have found Allah Accepting of repentance and Merciful﴾ to them.

(1)[3029] Narrated by Abu Sa'id Al-Khudri, may Allah be pleased with him, that the Messenger of Allah, PBHU, said: **"There will soon come a people who will belittle your deeds compared to theirs."** We asked, "O Messenger of Allah, are they from the Quraysh?" He said, **"No, they are people with soft hearts and tender souls."** Then he pointed with his hand towards Yemen and said, **"They are the people of Yemen. Indeed, faith is Yemeni and wisdom is Yemeni."** We said, "O Messenger of Allah, are they better than us?" He said, "**By the One in Whose Hand is my soul, if one of them had a mountain of gold and he spent it in the way of Allah, it would not reach the amount of a handful of one of you or half of it."** Then he gathered his fingers and stretched out his little finger, saying, "**Indeed, this is the difference between us and them, 'Not equal among you are those who spent before the conquest [of Mecca] and fought [and those who did so after it].'"** until the end of the verse.

Muḥammad ibn Fudayl narrated from Al-Kalbī, who said: "Verily, this verse was revealed about Abū Bakr (may Allah be pleased with him), and it contains clear evidence and a clear proof of Abū Bakr's superiority and precedence, as he was the first to embrace Islam."

(2)[3030] Abdullah ibn Hamid Al-Wazan reported to us that Abū Bakr Ahmad

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(1) **[3029] The assessment of the reliability of the chain of transmitters:**
- In its chain of transmission, I did not find the biography of one of the narrators.

The authentication of Ḥadīth:
- It was narrated by Al-Ṭabarī in "Jami' Al-Bayan" 27/221 through the route of Ibn Al-Barqi with the same wording and through the route of Ibn Yassar from Abu Said Al-Khudri with a similar wording. It was also narrated by Ibn Abi Hatim in " Tafsir al-Qur'an al-'Azim " 10/3336 through the route of Ataa from Abu Said Al-Khudri with a similar wording. Ibn Kathir mentioned it in " Tafsir al-Qur'an al-'Azim " 13/412 and attributed it to Ibn Jarir and Ibn Abi Hatim.
- See: "Mu'tasar Al-Mukhtasar" by Abu Al-Mahasin 2/269.

(2) **[3030] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler is in its chain of transmission, and I did not find any criticism or praise for him. However, Akrma Saduq makes a mistake.

The authentication of Ḥadīth:
- It was narrated by Imam Ahmad in "Al-Musnad" 4/112 (17019), through Abu ʿAbd al-Raḥmān Al-Maqri from Akrma ibn Ammar in his same wording. Al-Hakim also narrated it in "Al-Mustadrak" 3/714 through Abū Salam from Abu Umama Al-

ibn Isḥāq Al-Faqih informed us that Muḥammad ibn Ayyub reported to us that Abu Al-Walid Al-Tayalisi told us that ʻIkrimah ibn ʻAmmar narrated to us that Shaddad bin Abdullah Abu ʻAmmar - who had met some of the companions of the Prophet (PBHU) - said: "Abu Umamah said to ʻAmr ibn Abasah (may Allah be pleased with him): 'On what basis do you claim that you are a quarter of Islam?' He said: 'Because I used to see people in misguidance, and I did not consider idols to be anything. Then I heard about a man who was telling stories in Mecca, so I rode my camel until I met him, and his people were gathering against him. I said: 'Who are you?' He said: 'A Prophet.' I said: 'What is a Prophet?' He said: 'The Messenger of Allah.' I said: 'What did Allah send you with?' He said: 'To worship Allah alone and not associate anything with Him, to break the idols, and to maintain family ties.' I said: 'Who is with you on this?' He said: 'A free man and a slave.' And with him were Abu Bakr and Bilal. So I embraced Islam at that time, and I saw myself as a quarter of Islam.'" This is because he was the first to publicly declare his Islam.

(1)[3031] Abū Muḥammad Al-Asbahani informed us that Abū Bakr Al-Dib'i

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Bahili in the same wording.

- It was also narrated by Ahmad Al-Lakhmi in "Musnad Al-Shamayeen" 1/455 through Abū Salam Al-Aswad from Amr ibn Abasa in a similar meaning. Abū Bakr ibn Abi Asim also narrated it in "Al-Ahad Wal-Mathani" 3/39 through Hishām ibn Abdul Mālik from Akrma ibn Ammar in his same wording, and 3/40 through Abu Salam Al-Habashi from ʻAmr ibn Abasa in his same wording.
- Abu Nuaim Al-Isfahani also narrated it in "Hilyat Al-Awliya" 5/203 through Ata from his father from Abu Umama Al-Bahili in a similar meaning, and Al-Mizzi narrated it in "Tahdhib Al-Kamal" 22/122 through Abu ʿAbd al-Raḥmān Al-Maqri from Akrma in a similar meaning.

(1) **[3031] Evaluation of the chain of narrators** is weak, as Asim ibn Abi al-Nujud is truthful but has delusions, and the sheikh of the compiler was not addressed by any criticism or praise.

The authentication of Ḥadīth:

- It was narrated by al-Shashi in his "Musnad" 2/115 (641), with his chain of narrators from Abu Qalaba al-Raqashi from Yaḥyā with a similar wording.
- And al-Hakim mentioned it in his "Mustadrak" 3/393, and said: "I mentioned in the first section of the virtues of Abū Bakr al-Siddiq (may Allah be pleased with him) the hadith of Abdullah ibn Masud, the first one to manifest Islam, (he mentioned) seven. But I did not find it (this hadith) in the section of the virtues of Abū Bakr.

narrated to us that Abdullah ibn Ahmad ibn Hanbal told us that his father (Imam Ahmad bin Hanbal) told us that Yaḥyā ibn Abi Kathir told us that Za'idah narrated from Asim ibn Abi Al-Nujud, from Zirr, from Abdullah ibn Masʿūd (may Allah be pleased with him) who said: "The first people to publicly embrace Islam were the Prophet (PBHU), Abū Bakr, 'Ammar, his mother Sumayyah, his father Yasir, Bilal, and Al-Miqdad (may Allah be pleased with them)."

This is because he was the first to fight for Islam.

(1)[3032] Abū Nasr al-Nu'man ibn Muḥammad al-Jurjani informed us that Abū al-Tahir Muḥammad ibn al-Ḥasan Muḥammad Abadzy told us that Abū Qalaba informed us that Yaḥyā ibn Abi Kathir informed us that Za'ida reported from Asim ibn Abi al-Nujud, from Zirr, from Abdullah ibn Mas'ud (may Allah be pleased with him) who said: "The Prophet (PBHU) was the first to manifest Islam with his sword, followed by Abū Bakr (may Allah be pleased with him). And he was also the first to spend in the cause of Allah on behalf of the Messenger of Allah (PBHU)."

(2)[3033] Abdullah ibn Hamid informed us that Ahmad ibn Isḥāq ibn

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(1) **[3032] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is weak, as it includes Asim ibn Abi al-Najud, who is considered truthful but prone to errors, and the sheikh of the compiler, as well as Abū Tahir al-Muḥammad Abadzi, who I found to have no criticism or praise in their narrations.

The authentication of Ḥadīth:

- Refer to "Ma'alim al-Tanzil" by Al-Baghawī 8/34, who narrated it in a summarized form, "al-Bahr al-Muhit" by Abu Hayyan 8/219, and "al-Jami' li-Ahkam al-Qur'an" by al-Qurtubi 17/240.

(2) **[3033] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is very weak as Muḥammad ibn Yunus is weak and Al-Ala ibn Amr narrates strange things, and it is not permissible to rely on him.

The authentication of Ḥadīth:

- Al-Wahidi narrated it in "Asbab Al-Nuzul" (p. 425) through Amr ibn Hafs Al-Shaybani from Al-Ala ibn 'Amr with a similar wording, and also narrated it in "Al-Waseet" 4/246, through Al-Ala ibn 'Amr from Abū Ishaq Al-Fazari with a similar wording, and Al-Baghawī narrated it in "Ma'alim Al-Tanzil" 17/156 through Ahmad ibn Ibrahim Al-Shara'i from Abū Isḥāq Al-Tha'labi, from Abdullah ibn Hamid with a similar wording.
- References:
- See "Lubab Al-Ta'wil" by Al-Khazin 6/27, "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi 17/240, " Tafsir al-Qur'an al-'Azim" by Ibn Kathir 13/414.

Ayyub informed us that Muḥammad ibn Ayyub informed us that Muḥammad ibn Yunus informed us that al-'Ala' ibn 'Amr al-Shaybani told us that Abū Isḥāq al-Fazarri informed us that Sufyan ibn Sa'id reported from Adam ibn Ali, from Ibn ʿUmar (may Allah be pleased with them both), who said: "I was with the Prophet (PBHU) while Abū Bakr al-Siddiq (may Allah be pleased with him) was also with him, wearing a cloak that had become worn out at the chest area due to excessive use. Then, Jibril (PBHU) came down and said, 'O Prophet of Allah, why do I see Abū Bakr wearing a cloak that has become worn out at the chest area?' The Prophet (PBHU) said, 'He spent his wealth in the cause of Allah before the conquest.' Then, Allah the Almighty says to you, 'Recite greetings of peace to Abū Bakr.' And He says to you, 'Ask him, "Are you pleased with me in your poverty, or are you angry?"' The Prophet (PBHU) said to him, 'O Abu Bakr, Allah the Almighty recites greetings of peace to you and says, "Are you pleased with Me in your poverty, or are you angry?"' Abū Bakr (may Allah be pleased with him) said, 'Can I be angry with my Lord? I am pleased with my Lord.' The Prophet (PBHU) said, 'Indeed, Allah the Almighty says to you, "I am pleased with you as you are pleased with Me."' Then, Abū Bakr (may Allah be pleased with him) and the Prophet (PBHU) both wept. Jibril (PBHU) said, 'By Him who sent you with the truth, the carriers of the Throne have been shaking their garments over Abu Bakr since the carriers of the Throne shook their garments over your companion (i.e. the Prophet).' Therefore, the Companions (may Allah be pleased with them all) gave him precedence over themselves and acknowledged his superiority."

(1)[3034] Abdullah ibn Hamid Al-Faqih reported: Abū Bakr Muḥammad

(1) **[3034] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is weak due to the weakness of Muḥammad ibn Yunus, and Muḥammad ibn Isḥāq was criticized by Al-Hakim. The sheikh of the compiler was not mentioned by any criticism or praise, and I did not find any information about Al-Haytham.

The authentication of Ḥadīth:

- Refer to "Al-Riyadh Al-Nudrah" by Abu Ja'far 1/378, and "Al-Jami' Li-Ahkam Al-Qur'an" by Al-Qurtubi 17/240.

ibn Isḥāq informed us that Muḥammad ibn Yunus narrated to us that Aqaba ibn Sinan Abū Bashir reported to us that Al-Haytham ibn Shadakh reported from Al-A'mash, from ʿAmr ibn Murrah, from Abdullah ibn Salamah, from Ali (may Allah be pleased with him) who said: The Messenger of Allah (PBHU) preceded Abū Bakr and Umar (may Allah be pleased with them) and he gave preference to ʿUmar and Abū Bakr and I was not given preference over Abū Bakr and Umar (may Allah be pleased with them) by anyone but he would be punished with the punishment of a slanderer, which was eighty lashes and rejection of his testimony.

The predecessors who came before the later generations endured more hardship than those who came after them, and their insights were also more profound.

﴿But to all Allah has promised the best [reward]﴾ which means: both those who preceded and those who followed, Allah promised them all paradise.

Ibn ʿAmmar, ʿAbd al-Warith, Al-Mughira, Yaḥyā ibn al-Harith and Ibn Abi Shaybah all read ﴿All﴾ in the nominative case in the Arabic origin, which is also the reading in the codices of the people of Syria.

The rest of the readers read ﴿And every﴾ with the accusative case according to their codices, so whoever reads it in the nominative case is doing so according to the beginning of the verse, and the original wording is ﴿And everyone has a promise from Allah, the best promise﴾ so the pronoun was omitted because the meaning is clear, and whoever reads it in the accusative case does so according to the rhythm of the verb, which is a matter of grammar. ﴿And Allah is aware of what you do﴾.

[Qur'an 57:11] His saying, may He be exalted: ﴿Who is it that would loan Allah a goodly loan﴾ which means: doing a good deed in obeying and following Allah's command.

According to Al-Ḥasan: It is voluntary acts of worship in all matters of religion. Al-Kalbī said: ﴿A goodly loan﴾ means charity, and ﴿goodly﴾ means with a pure heart, without harm or annoyance.

﴿And He will multiply it for him﴾ between seven to seventy to seven hundred thousand to whatever Allah wills of multiples.

﴿And for him is a noble reward﴾ and it is the gardens of paradise. And Allah knows best.

[Qur'an 57:12] "The Day you will see the believing men and believing women" is a phrase that is connected to the statement "and they will have a reward of honor." "The Day you will see" means on the day when you will see the believing men and believing women. "Their light proceeding before them" means on the Sirat, which is the light that they will pass through. "And on their right" means in front of them. "And on their left" means behind them. Al-Farra' said that "and on their right" means "with their right" or "from their right." Al-Ḍaḥḥak said that "their light" means "their guidance" and "and on their right" means "their book." It has also been said that it refers to all corners of their right, so it is expressed by a part of the whole, and metaphorically, it refers to their right and the surroundings.

Sahl ibn Sa'd Al-Sa'idi and Abū Haywah read it as "and with their right" with a kasrah on the letter "alif." The correct reading, however, is what is commonly known. It has also been said that "their light" refers to the Qur'an.

Ibn Masʿūd said, "Their light will be given to them according to their deeds. Among them are those whose light will be like the trunk of a palm tree, and among them are those whose light will be like the man standing, and the lowest among them in terms of light will have light on his big toes that flickers on and off." Qatadah said, "It has been mentioned to us that the Prophet (PBHU) said, **'Verily, among the believers are those whose light will shine like the distance between Madinah and Aden, or Sana'a, and less than that, until there are those among them whose light will only shine in the place of their feet.'"**

"Glad tidings to you" means the angels will say to them, "We give you good news." "On this Day" means in Gardens. "Flowing beneath them" means they will have rivers of milk, water, wine, and honey flowing beneath their dwellings. "Therein they will abide eternally" means that is the great attainment.

[Qur'an 57:13] Allah Almighty says: On the Day when the hypocrites—men and women—will say to those who believed, ﴿Wait for us so we may

acquire some of your light.﴾ It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment."

Regarding the pronunciation of the word ﴿انظرونا﴾ (anẓurna), the majority of readers recite it with a connected "alif" and a shortened "dhaa'" (ظ) with the meaning of "wait for us." However, Yaḥyā, Al-A'mash, and Hamza recite it with a detached "alif" and a kasrah (i.e. "anẓirna") with the meaning of "give us respite."

The commentators said that on the Day of Judgment, Allah Almighty will give the believers a light according to their deeds, which they will use to cross the bridge (sirat) to Paradise. Similarly, He will also give the hypocrites a deceptive light that will not benefit them. This is referred to in verse 142 of Surat An-Nisa', where Allah Almighty says: ﴿And He (Allah) will deceive them.﴾ Al-Kalbī said that the hypocrites will seek light from the believers but will not be given any.

It is reported that while the hypocrites are walking on the bridge, Allah Almighty will send a wind and darkness that will extinguish the light of the hypocrites, which is referred to in Surat Al-Hadid verse 13. The believers will be afraid that their light will also be taken away, so they will say: ﴿Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.﴾ [Surat At-Tahrim, verse 8]. The hypocrites, upon realizing that they are in darkness, will ask the believers to wait for them and share their light.

"It will be said, 'Go back behind you and seek light.'" Some scholars said that this is the statement of the angels to the hypocrites, while others said it is the believers telling them to go back. "Behind you" means to the place where they came from, seeking the light that they have lost.

"And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment." The wall is a barrier between Paradise and Hell. The door in the wall leads to Paradise, and its interior contains mercy, while the outside contains punishment. Abu Amama said that the hypocrites will return to the place where they had received the

light, but they will not find anything there. So, they will be turned away, and a wall will be placed between them and the believers, with a door in it. The door leads to Paradise, but the hypocrites will not be able to enter it. Mujāhid said that the wall is like a veil between Paradise and Hell, while Qatada said that it is a barrier between Paradise and Hell.

(1)[3035] Ibn Fanjawayh narrated to me, he said: Ibn Mājah Al-Qazwini narrated to us, he said: Muḥammad ibn Ayyub narrated to us, he said: Hammad narrated from Abu Sinan, he said: "I was with Ali ibn Abdullah ibn ʿAbbās at the valley of Jahannam (Hell) and he recited the verse ﴿He has put a barrier between them with a door﴾, then he said: My father said: This is the location of the barrier (mentioned in the verse), meaning the valley of Jahannam."

(2)[3036] Ibn Fanjawayh narrated to me, he said: Ahmad ibn Muḥammad

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(1) **[3035] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak, as it includes Abū Sinan who is slightly weak in narration, and Ibn Mājah was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- It was narrated by Al-Ṭabarī in "Jami' al-Bayan" 27/225, through the route of Al-Ḥasan ibn Bilal, from Hammad with the same wording.

(2) **[3036] The assessment of the reliability of the chain of transmitters:**
- Sa'īd Al-Tanukhi's reliability is mixed, and Abu Al-Awam only relied on Ibn Hibbān to authenticate him.

The authentication of Ḥadīth:
- It was narrated by Al-Ṭabarī in "Jami' Al-Bayan" (27/225) through the route of Amr ibn Abi Salamah from Atiya ibn Qays with the same wording.
- Also, see "Al-Nukat Wal-Ayun" by Al-Mawardi (5/475), "Ma'alim Al-Tanzil" by Al-Baghawī (8/36), and Ibn Asakir narrated it in "Tarikh Dimashq" (21/43) through the route of ʿAbd al-Raḥmān ibn Al-Qasim from Abū Masa'har with the same wording. Ibn Al-Jawzi narrated it in "Zad Al-Masir" (8/166), and Al-Qurtubi mentioned it in "Al-Jami' Li-Ahkam Al-Qur'an" (17/246).
- Al-Albānī mentioned it in "Al-Da'ifah" (5663) and declared it as a false attribution. Al-Shawkani mentioned it in "Fath Al-Qadir" (5/172), and he said, "It is not hidden from you that the interpretation of the mentioned surah in the Qur'an in this verse with this surah that is in Jerusalem has difficulties that cannot be solved by words, especially after adding his statement: 'its interior contains mercy'. This is not like the previous verse, nor what it indicates. Where is the location of Jerusalem or its wall in relation to the wall that separates the believers from the hypocrites, and what is the

ibn Isḥāq Al-Sani narrated to me, he said: Ahmad bin Umair ibn Yusuf narrated to us, he said: Abdul Salam bin Utaiq narrated to us, he said: Abu Mus'hir narrated to us, he said: Sa'īd ibn Abdul-Aziz narrated from Atiyya ibn Qays, who said: Abu Al-A'wam, the Mu'azzin of the people of Bayt Al-Maqdis (Jerusalem), narrated from Abdullah ibn ʿUmar, may Allah be pleased with them both, that the barrier mentioned by Allah in the Qur'anic verse ﴿He has put a barrier between them with a door, and inside it is mercy and outside it is torment﴾ is the eastern wall of Bayt Al-Maqdis, and inside it is the Mosque, while outside it is the valley of Jahannam.

(1)[3037] Ibn Fanjawayh narrated to me, he said: Al-Sani narrated to us, he said: Abu Yaʿlā Al-Mawsili narrated to us, he said: Abu Nasr Al-Tammar narrated to us, he said: Sa'īd ibn Abdul-Aziz narrated from Ziyad ibn Abi Suda that Ubada bin Al-Samit, (May Allah be pleased with him), stood on

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meaning of mentioning the mosque of Al-Aqsa here? If the intention is that Allah removes the wall of Al-Aqsa and makes it a struck barrier between the believers and the hypocrites in the hereafter, what is the meaning of interpreting the interior of the wall and the mercy in the mosque? And if the meaning is that Allah leads the two groups of believers and hypocrites to Jerusalem and makes the believers inside the wall in the mosque while making the hypocrites outside, then they are on the path of the heaven, not in Jerusalem. If such an interpretation is proven from the Prophet (PBUH), then we accept it, otherwise it is rejected."

(1) **[3037] The assessment of the reliability of the chain of transmitters:**

- Ziyad bin Abi Suda said: Abū Hatim said, "I do not see that he (Sa'eed) heard from Abbadah, and even though he is trustworthy, he mixed with a contradiction in the text that comes in the chain of narrators."

The authentication of Ḥadīth:

- Al-Ṭabarī narrated it in "Jami' al-Bayan" 27/224, through Abu al-'Awam from Abbadah with the same wording. Ibn Hibbān also narrated it in his "Sahih" and "Al-Ihsan" 16/505 through Ahmad bin al-Hasan bin 'Abdul Jabbar al-Sufi from Abu Nasr al-Tammar with the same wording. Al-Ṭabarānī also narrated it in "Musnad al-Shamyyin" 1/197 through Al-Walid bin Muslim from Sa'īd bin 'Abdul-'Aziz with the same wording. Al-Hakim also narrated the Ḥadīth in his "Mustadrak" 2/478-479 through Bilal ibn 'Abdullah from Abbadah with the same wording and then said, "The Ḥadīth is authentic." However, Adh-Dhahabī criticized it, saying, "It is rejected, and the latter part is false, because Abbadah did not meet the Prophet (PBUH) there."
- See also: "Al-Da'eefah" by Al-Albānī, Ḥadīth (5663) and those after it.

the eastern wall of Bayt Al-Maqdis and wept. Some people asked him, "What makes you weep, O Abu Al-Walid?" He said, "From this place, the Messenger of Allah (PBHU) informed us that he saw Jahannam."

(1)[3038] 'Aqil ibn Muḥammad narrated to us that Abū Al-Faraj Al-Baghdadi told them that Muḥammad bin Jarir narrated to him, who said: Muḥammad ibn Auf narrated to me, he said: Abu Al-Mughira narrated to me, who said: Safwan narrated to me, who said: Sharik narrated to me that Ka'b used to say about the door called the Door of Mercy in Bayt Al-Maqdis, "This is the door that Allah mentioned in the verse ﴿He has put a barrier between them with a door﴾."

Regarding the Qur'anic verse mentioned at the end ﴿They call to them﴾, it refers to the hypocrites who were left behind by the believers when the barrier was erected, and they were left in darkness and torment while the believers remained in light and mercy.

The second verse ﴿Were we not with you?﴾ is Allah's address to the hypocrites on the Day of Judgment, to which they respond, ﴿Yes, but you tempted yourselves﴾, meaning that they destroyed themselves through hypocrisy or caused chaos by creating discord among the believers.

(2)[3039] Al-Ḥusayn ibn Muḥammad ibn Funjawayh reported: Ahmad

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(1) **[3038] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, I did not find the sheikh of the book author.

The authentication of Ḥadīth:
- Al-Ṭabarī reported it in "Jami' al-Bayan" (27/225) from Muḥammad ibn 'Auf with the same wording, and Al-Baghawī mentioned it in "Ma'alim al-Tanzil" (8/36) from Shurayh with the same wording.

(2) **[3039] The assessment of the reliability of the chain of transmitters:**
- There is Yusuf ibn Abdullah whom I did not find, but the chain of narration is authentic as will be mentioned.

The authentication of Ḥadīth:
- Al-Bukhāri narrated it in the Book of Al Riqaq (Softening of the Heart), the chapter of hope and prolonging life (6418), from Muslim bin Ibrahim with a similar wording. Additionally, Al-Bukhāri narrated it in the Book of Al Riqaq (Softening of the Heart), the chapter of hope and prolonging life (6417), and Ibn Mājah in the Book of Asceticism, the chapter of hope and death (4231), and Al-Tirmidhī in the Book of Descriptions of the Day of Judgment (2454). Al-Tirmidhī said, "This

ibn Ja'far ibn Hamdan told us that Yusuf ibn Abdullah told us that Muslim ibn Ibrahim told us that Hammam ibn Yaḥyā told us that Isḥāq ibn Abdullah ibn Abi Talha reported from Anas ibn Mālik, (may Allah be pleased with him), that the Messenger of Allah, (peace and blessings be upon him), drew lines for us and drew a line to one side, saying, "Do you know what this is? This is like the son of Adam and his wish, and those lines of hope while he wishes for something when death comes to him."

Ibn Masʿūd, may Allah be pleased with him, reported: The Messenger of Allah, peace and blessings be upon him, drew a square and drew a line in the middle of it, making it come out of the square, and drew small lines to its right and left. He said, "This is the son of Adam, and this is his appointed time that surrounds him, and this is his hope that has exceeded his appointed time, and these small lines are his needs. If one of them touches him, then this line will bite him, and if another touches him, then that line will bite him."

(1)[3040] Al-Ḥusayn ibn Muḥammad reported: Al-Fadl ibn Al-Fadl Al-Kundi told us that Abu Isa Hamzah ibn Al- Ḥusayn ibn ʿUmar told us that Yaḥyā ibn Abd-Al-Baqi told us that Amr ibn Uthman told us that Al-Walid ibn Muslim reported from Al-Awza'i, from Bilal ibn Sa'd, (may Allah be pleased with him), that it was mentioned, "Your good deeds will remind you of your rewards, and forgetting them will remind you of your sins until the command of Allah comes." It means death. It was said, "The support of the Prophet of Allah, (peace and blessings be upon him)." "And Satan has

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hadith is authentic." Ahmad in Al-Musnad (3652), Al-Dārimī in his Sunan (2771), and Abū Yaʿlā Al-Mawsili in his Musnad (5221) also narrated it from the route of Ar-Rabee' bin Khuthaim from Abdullah bin Mas'ud with a similar wording.

(1) **[3040] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy except for Amr ibn Uthman who is truthful.

The authentication of Ḥadīth:
- Refer to: "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi 17/247.
- Note: Also referred to in "Al-Nukat wa Al-'Uyun" by Al-Mawardi 5/476, attributed to Abi Sinan, "Al-Wasit" by Al-Wahidi 4/249, "Ma'alim Al-Tanzil" by Al-Baghawī 8/36, and "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi 17/247.

deceived you in Allah," meaning, Satan came with exaggeration, for he harms the son of Adam greatly. Abu Haywah, Abu Samal Al-Adawi, Muḥammad ibn Al-Sama'f, and Simak ibn Harb read "Al-Ghurur" with a kasrah (i.e. Al-Ghuroor), meaning falsehoods. Qatadah said, "They were on the deception of Satan, and they remained upon it until he cast them into the Fire."

[Qur'an 57:15] Allah the Almighty says: ﴿So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.﴾

The pronoun in "no ransom shall be taken from you" is read with the letter "ya" in the majority recitation because feminizing it is not accurate, and because there is a separation between it and the verb. However, Ibn 'Aamir, Abū Ḥayyān, Al-Mughira, Al- Ḥasan, Abū Ja'far, Al-A'raj, and Ya'qub read it with the letter "ta" and Abu Hatim chose this recitation to feminize the word "ransom". The former recitation was chosen by Abū 'Ubaid. The phrase "neither from those who disbelieved" refers to the polytheists. "Your abode is the Fire" means that the Fire is your companion, your guardian, and the most deserving to be your dwelling place. Similar to the saying of Labid: "So both horizons seemed to him to have become possessed by the object of his fear, behind and before." (This is) referring to the place where fear is found. "And worst indeed is that destination" means it is a terrible place to end up.

[Qur'an 57:16] Allah the Almighty says: ﴿Has the time not come for the believers to have their hearts humbled to the remembrance of Allah and what has been revealed of the truth?﴾ Al-Kalbī and Muqatil said that this verse was revealed about the hypocrites, one year after the Hijrah, when they asked Salman Al-Farisi (may Allah be pleased with him) about what was in the Torah, hoping to hear something miraculous. Therefore, the verse ﴿Alif-Lam-Ra. These are the verses of the clear Book﴾ [Yusuf: 1] until ﴿We relate unto you (Muhammad) the best of stories﴾ [Yusuf: 3] was revealed to inform them that the Qur'an is better than any other book and more beneficial for them, so they should stop asking Salman whatever Allah did not will for him

to reveal. They asked him again, and he told them that Allah revealed the best of sayings in the form of a book, so they should turn to the Qur'an for guidance. They asked him a third time, hoping to hear something miraculous from the Torah, so this verse was revealed.

According to this saying, the interpretation of the verse ﴿Has the time not come for the believers﴾ [Qur'an 57:16] is that it was revealed openly and in the Arabic language. Others have said that it was revealed about the believers. Abdullah ibn Masʿūd, may Allah be pleased with him, said that the companions of the Prophet, PBHU, asked him to narrate to them. So Allah, the Most High, revealed ﴿Allah has revealed the best statement: a book consistent and resembling itself﴾ [Qur'an 39:23]. They then asked him to tell them stories, and Allah, the Most High, revealed ﴿We relate unto you (Muhammad) the best of stories﴾ [Qur'an 12:3]. Finally, they asked him to admonish and remind them, and Allah, the Most High, revealed this verse.

Abu Masʿūd, (may Allah be pleased with him), said that the time between our conversion to Islam and the revelation of this verse was only four years, and after it was revealed, the believers began to admonish one another. Ibn Abbas, may Allah be pleased with him, said that Allah, the Most High, had delayed the hearts of the believers, and admonished them for thirteen years since the revelation of the Qur'an before revealing ﴿Has the time not come for the believers﴾ [Qur'an 57:16]. ﴿To be humbled﴾ means to be submissive, broken, and softened. ﴿Their hearts are softened by the remembrance of Allah and what has been revealed of the truth﴾ [Qur'an 57:16], which is the Qur'an . Shiba, Nafi', Al-A'raj, Al-Sulami, Hafs, Al-Mufaddal, and Aban bin A'asim all read "was revealed" with a short vowel. The others emphasized the "remembrance of Allah" before this, attributing it to Allah. If one reads it with a short vowel, the meaning is the same, as the truth is only revealed by the revelation of Allah, the Most High. Nasr bin Asim and Abbas, from Abu Amr, read "and what was revealed" with a strong emphasis on the performer. The former is the preferred choice of Abū Ubayd and Abū Hatim. Mujāhid said

that this verse was revealed about the tortured believers after the migration. Finally, Muqatil ibn Ḥayyān said that they were joking about something, so the verse was revealed.

"As-Suddi and others said: 'Has the time not come for those who believe' openly and secretly conceal disbelief, ﴿to be humbled by the remembrance of Allah?﴾ (Qur'an 57:16)

Abdullah ibn Hamid told us that Muḥammad ibn Yaḥyā told us that Sulayman ibn Dāwūd told us that Abd ibn Humayd told us that Yazīd ibn Hārūn told us that al-Hassam ibn Misk reported from al-Ḥasan who reported from Shaddad ibn Aws, (may Allah be pleased with him), who said that the Messenger of Allah (peace and blessings be upon him) said: 'The first thing this Ummah (the Muslim nation) will be deprived of is humility to Allah.'(1)

The phrase 'And let them not be' means 'and they should not be,' and its subject is connected by a conjunction to the preceding phrase 'that their hearts be humbled.' Al-Akhfash said: 'If you wish, you can make it a prohibitive sentence, implying a metaphorical meaning: 'And they must not be.' The evidence for this interpretation is the narration of Rawayz from Ya'qub, 'And let them not be,' which is written with a taa', and this is the reading of 'Isa and Ibn Abi Isḥāq.'

The phrase 'like those who were given the Scripture before' means 'do not follow the path of the Jews and Christians who were given the Torah and the Gospel.'

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(1) [3041] Evaluation of the The assessment of the reliability of the chain of transmitters:
- Its chain of narrators is weak, due to the weakness of Al-Hussam bin Musak, and the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- It was narrated by Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 7/295, through Qatadah from Al-Ḥasan with a similar wording.
- Refer to: "Al-Nukat wal-Ayoon" by Al-Mawardi 5/477 with a similar wording, and it has a supporting narration:
- It was narrated by Al-Ṭabarānī in "Musnad Al-Shamyyeen" 2/400, from the Ḥadīth of Abu Al-Darda' with a similar wording.
- Refer to: "Majma' Al-Zawa'id" by Al-Haythami 2/136.

‘Their time was prolonged’ meaning the time between them and their prophets, Moses and Jesus, (peace be upon them). ‘Al-amd’ refers to time, age, and limit, and some scholars said it refers to the time of the hereafter.

‘Then their hearts became hard’ - Ibn Masʿūd, may Allah be pleased with him, said: ‘When the time was prolonged for the Children of Israel, their hearts became hard, so they invented a book from their own selves which allowed what their souls had prohibited. The truth was a barrier between them and their desires, so they cast the Book of Allah behind their backs as if they did not know. They said, ‘Show this book to the Children of Israel. If they follow you, leave them alone. If they resist, then kill them.’ Then they changed their minds and agreed to send it to a scholar of their own. They presented the book to him and said, ‘If he agrees with us, no one will differ with us after him. If he disagrees with you, then kill him.’ No one disagreed with them after that. So they sent it to him, and he took a sheet and wrote on it the Book of Allah, Almighty and Glorious. He placed it in a container and hung it around his neck, then he wore clothes over it. When he came to them, they presented their book to him, and they said, ‘Do you believe in this?’ He pointed to his chest with his hand and said, ‘I believe in this’ - meaning the one that is hanging on his chest - ‘and what reason do I have not to believe in it?’ So they left him alone. His companions, however, used to deceive him, and when he died, they dug up his grave and took the sheet, and it was not seen again.’ “

Abdullah (may Allah be pleased with him) said, “Those of you who remain will see much evil. And it is sufficient for a person, when he sees evil, that he bears witness to Allah from his heart that he hates it.” Muqatil ibn Ḥayyān said that this refers to the believers among the People of the Book before the Prophet (PBHU) was sent. They lived for a long time and hoped that the Prophet would not be sent during their time, so their hearts became hardened. “And many of them are disobedient” means those who innovated monasticism and isolated themselves, or those who did not know their religion well enough to follow it correctly and differed from those who did.

Some also say it refers to those who did not believe in the knowledge of Allah. A group of them remained on the religion of Jesus (PBHU) until the Prophet Muhammad (PBHU) was sent, so they believed in him. Another group went back on the religion of Jesus, and they are the ones Allah led astray. They disbelieved in Jesus and did not believe in Muḥammad (PBHU). Muḥammad ibn Ka'b said that the Companions in Mecca were ignorant, but when they migrated and were blessed with wealth, they changed their ways and their hearts became hardened. Allah admonished them and they woke up. It is incumbent upon believers to increase in faith, certainty, and sincerity during the entire companionship with the Book. Abū Muḥammad Abdullah ibn Hamid narrated to us that Abū Abdullah Muḥammad ibn Al-ʿAbbās Ad-Dubi told us that Abū Ja'far Ahmad ibn Abdullah Al-Bar'i informed us that Abū Sa'īd Al-Ashaj narrated to us that Abu Khalid Al-Ahmar reported from Ibn Ajlān from Wāʾil ibn Bakrah that Jesus (PBHU) said: **"Do not talk excessively without mentioning Allah, lest your hearts become hard. Indeed, the hard-hearted are far from Allah. However, do not look at the faults and sins of other people as if you are their masters, but look at your own sins as if you are slaves. Verily, people are of two types: those who are healthy and those who are afflicted, so have mercy on those who are afflicted and praise Allah for the health."**(1)

Abū al-Ḥasan ʿAbd al-Raḥmān ibn Ibrahim ibn Muḥammad ibn Yaḥyā narrated to us that Abu Abdullah al-Muqri' said: I heard Abū al-Ḥasan

(1) **[3042] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, there is someone I couldn't find, and the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- It was narrated by Mālik in "Al-Muwatta" (839) without a chain of narration that it had reached him, so he mentioned it. Ibn Abi Shaybah also narrated it in his "Musannaf" 12/134, from the route of Abu Khalid, from Muḥammad ibn 'Ajlan, from Muḥammad ibn Ya'qub. Ibn Abi 'Asim also narrated it in his book "Kitab al-Zuhd" 1/56, and Abu Nu'aim in "Hilyat al-Awliya" 6/58, both through the route of Abu al-Jald. Ibn al-Mubarak also narrated it in his book "Al-Zuhd" 1/44, from Mālik ibn Anas. The Ḥadīth was mentioned by Al-Albānī in "Al-Da'ifah" (908) and he said: "It has no origin."

Muḥammad ibn Isḥāq ibn Rāhwayh al-Hanzhali saying: I heard Abu Ammar al-Ḥusayn ibn Harith saying: I heard al-Fadl ibn Musa al-Sinani saying: The reason for al-Fudayl ibn ʻIyad's repentance was that he had fallen in love with a girl, and she promised to meet him at night. While he was climbing the walls to meet her, he heard a reciter reading the verse: "Has the time not come for the hearts of those who believe to be humbled by the remembrance of Allah?" So he returned home saying, "Yes, by Allah! The time has come!" He spent the night in a village where some people from the Sabila tribe lived.

Then he heard some of them say to each other in Persian, "Fudayl has left and has not returned. Maybe he is doing something bad." Fudayl thought to himself, "I am spending my nights committing sins, and these Muslims fear me!" He prayed to Allah saying, "O Allah, I have repented to You and made my repentance to You near Your sacred house." Then he turned to them and said in Persian, "I am Fudayl. I used to do something bad, but now I am sitting here in repentance." Then he left and went away.(1)

(2)[3044] Abu Saʾd ibn Abi ʻUthman Al-Zahid told us that Abu Al-Fadl Ahmad ibn Abi Imran in Mecca narrated to us that Abu Yaʾqub Al-Bazzar said that Muḥammad ibn Hatim Al-Samarqandi told us that Ahmad ibn Yazīd said that Al- Ḥusayn ibn Al-Ḥasan said: Ibn Al-Mubarak was asked about his first

(1) **[3043] The assessment of the reliability of the chain of transmitters:**
- Its Evaluation of the chain of narrators is authentic.

The authentication of Ḥadīth:
- It was narrated by Al-Bayhaqī in "Shu'ab al-Iman" 5/468 (7316) through the route of Muḥammad ibn Rahoiah from Abu Ammar.
- See also: "Tahdhib al-Tahdhib" 8/257 with a similar narration, and Al-Qurtubi mentioned a similar narration in "Al-Jami' li Ahkam al-Qur'an" 17/251 without a chain of narration.

(2) **[3044] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, there is someone whose biography I couldn't find.

The authentication of Ḥadīth:
- It was narrated by Al-Bayhaqī in "Shu'ab al-Iman" 5/468 (7317) through his chain of narrators from Abu Sa'īd al-Zahid with a similar wording. Al-Qurtubi also narrated it in "Al-Jami' li-Ahkam al-Qur'an" 17/251 through the chain of narrators from Al-Ḥasan ibn Daher from Ibn Al-Mubarak with a similar meaning.

experience of renouncing the world, and I was present. He said, "I was in a garden with my companions during the fruit season, and we ate and drank. I was fond of playing the lute. So, one night, as I was about to strike a chord, I saw a branch move above my head. I picked up the lute to strike it, but it spoke and said, 'Has not the time come for the hearts of those who believe to be humbled to the remembrance of Allah?' I struck the ground with the lute and broke it, and I abandoned everything that distracted me from the remembrance of Allah. The grace of Allah enabled us to easily attain all goodness."

It is said that "Al-Amad" means the distant term in everything.

[Qur'an 57:17] Allah (Exalted be He) says in verse 17: ﴿Know that Allah gives life to the earth after its death; indeed, We have made the signs clear to you, that you may understand.﴾ This means that Allah (Exalted be He) causes the barren land to come to life by sending rain.

Salih Al-Murri said: "He softens the hearts after their hardness." Ja'far ibn Muhammad said: "He revives the land with justice after it has been oppressed." It has also been said that the meaning is that Allah (Exalted be He) revives the disbeliever with guidance to faith after their death in disbelief and misguidance.

[Qur'an 57:18] Allah (Exalted be He) says in verse 18: ﴿Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.﴾ Mujāhid, Humaid, Ibn Muhyisin, Ibn Kathir, Zirr ibn Hubaysh, Abū Bakr, and Al-Mufaddal read "the believers, male and female" with the letter "sad" pronounced softly, which means that Allah (Exalted be He) is addressing the believers. Others read it with the letter "sad" pronounced with emphasis and the letter "dal" in both instances, which means "the generous ones, male and female," with the "ta" and the "ya" combined. This reading can be found in Ubayy's Mushaf and was also preferred by Abū 'Ubayd and Abū Hatim.

The verb "lend" in the phrase "loaned Allah a goodly loan" is in the masculine form because the noun is in the sense of a verb, so the alif and lam in the verb are in the sense of "the one who." This means that those who have

loaned Allah a goodly loan and those who have been truthful will receive a great reward.

The poet said:

"I have become one who does not carry a weapon and I fear the wolf if I pass by it.

I would own the head of a camel if it fled. I am alone and I fear the wind and the rain."

This means that he fears the wolf because it is a real threat, as seen in the verb in the beginning of the sentence. The phrase "a goodly loan" means charity and spending in the way of Allah.

Al-Hasan said: "All that is in the Qur'an of goodly loans is voluntary (i.e., not obligatory)." It has been said: "It is righteous deeds of charity and the like, made with sincere intention and calculation (i.e., expecting reward from Allah)." It has also been said: "Give in charity from goodly wealth, for Allah only accepts that which is good (i.e., pure and earned through lawful means)."

﴿It will be multiplied for them﴾ similarly with its recitation by the common people, by pronouncing the fathah on the unmentioned subject and adding the alif to the original word.

Al-A'mash recited it as ﴿Yuda'afu-hu﴾ with a kasrah on the 'ayn and an added hah. Ibn Kathir, Ibn 'Amir, Abu Ja'far, Abū Ḥayyān, Shaybah, and Ya'qub recited it as ﴿Yuda'afu﴾ without the alif, and they emphasized and pronounced the 'ayn with a fathah. ﴿And for them is a noble reward﴾ which is Paradise.

[Qur'an 57:19] Allah's statement: ﴿And those who believed in Allah and His messengers﴾ meaning: they were truthful. ﴿Those are the Siddiqun (i.e., the truthful believers)﴾ and their leader is the one who is abundant in truthfulness.

Ad-Ḍaḥāk said: they are eight individuals who preceded the people of their time in accepting Islam, they are Abu Bakr, 'Ali, Zayd, 'Uthman ibn 'Affan, Talhah, Az-Zubayr, Sa'd, and Hamzah (may Allah be pleased with them), and the ninth is 'Umar ibn Al-Khattab (may Allah be pleased with him).

Allah, the Most High, attached them to this virtue because of what He knew of their truthfulness to His Prophet (PBHU). Muqatil ibn Ḥayyān said: they are those who believed in the messengers and did not deny them even for a blink of an eye, such as the believer from the family of Pharaoh, the companion of the trench, and Abū Bakr As-Siddiq (may Allah be pleased with him). ﴿And the martyrs with their Lord﴾ The scholars differed in arranging this verse:

Some scholars said that it is separate from what came before it, and the completion of the speech is when Allah said, "Those are the truthful believers," then He began a new subject by saying, ﴿And the martyrs﴾. And it refers to the martyrs of the believers in particular, and the "waaw" (and) in it is a particle of resumption. This is the opinion of Ibn ʿAbbās and Masruq and a group of scholars. Others said that it is connected to what came before it, and the "و" in it is the "و" of sequence, then they differed in its meaning. Ad-Ḍaḥāk said: It was revealed about a specific group of believers, all of whom were martyrs, whom we have mentioned.

It was said: It was revealed about the sincere believers, all of them, and the meaning is: Those are the truthful ones, and those are the martyrs.

Abdullah ibn Hammad told us with a license, he said: Ahmad ibn Abdullah al-Muzani informed us, he said: Abdullah ibn Ghanam al-Nakha'i told us, he said: (Abu) Kuraib told us, he said Ubaid ibn Sa'īd narrated to us, from Shu'ba, from Abu Qays, from Al-Hudhayl, from Abdullah (may Allah be pleased with him) who said: "A man may fight people to show his position, and a man may fight for the world, and a man may fight seeking the face of Allah, and a man may die on his bed and become a martyr." Then he recited: ﴿Verily, those who believe in Allah and His Messengers, they are the truthful ones, and the martyrs in the sight of their Lord.﴾[1]

(1) **[3045] The assessment of the reliability of the chain of transmitters:**
- It has a sheikh of the compiler (i.e., a narrator between the author and the Ḥadīth), and I did not find any criticism or praise about him.

The authentication of Ḥadīth:
- It was narrated by Al-Ṭabarī in "Jami' Al-Bayan" 27/231, through the route of Muḥammad ibn Ja'far from Shu'bah with a similar wording.

Abdullah ibn Hammad also informed us that Muḥammad ibn Khalid told us, who said: Dāwūd ibn Sulayman narrated to us, who said: Abd ibn Humayd narrated to us, who said: Abu Nu'aim told us, who said: Sufyan narrated to us, from Layth, from Mujāhid who said: "Every believer is truthful and a martyr." Then he recited this verse, meaning that it is connected.(1)

Ibn ʿAbbās said in some narrations: "The martyrs referred to here are the prophets, especially those who bear witness to their nations."

﴿For them is their reward and their light﴾ on the Day of Resurrection.

﴿And those who disbelieve and deny Our signs, they are the companions of Hellfire.﴾

[Qur'an 57:20] The saying of Almighty God in verse 20 ﴿Know that the life of this world﴾ - What is meant here is that ﴿Know that the life of this world.﴾

Playing is useless and has no benefit. Amusement is a momentary joy that quickly fades. Adornment is an attractive appearance that people use to beautify themselves, like the adornment of women. Boasting among yourselves means that one of you takes pride in what he has over the other. Amassing wealth and children means that some of you show off to others by the abundance of their wealth and children.

Some of the later interpreters said: "Playing is like the playing of children, amusement is like the amusement of young men, adornment is like the adornment of women, boasting is like the boasting of peers, and amassing is like the amassing of the foolish." It is also said that the meaning is that everything in this world is like these things in their transience and disappearance.

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(1) **[3046] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there is a weakness because Fayd became very mixed up and was abandoned, and the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:

- Al-Ṭabarī mentioned it in "Jami' al-Bayan" 27/231 through the route of Sufyan from Habib ibn Abi Thabit and from Layth.

Ali (may Allah be pleased with him) said to Ammar ibn Yasir (may Allah be pleased with him): "Do not be sad about this world, for this world is only six things: food and drink, clothing, perfume, riding, and women. The best food in it is honey, which is the spittle of a fly. The most common drink is water, which all living things need. The best clothing is Dibaj, which is the silk of a worm. The best perfume is musk, which is the blood of a mouse. The best ride is a horse, on which men are killed. And as for women, they are pleasure in their forms, and Allah knows that the most beautiful woman can also be the ugliest in character."

Then Allah gave an example, saying: "The parable of rain", which means that rain is like the guidance that comes down from heaven. "The disbelievers' wonder" - the farmers who plant and reap are amazed at the growth of their crops. "Its growth" means that the plants grow, because they disbelieve in the resurrection, that is, they cover the seeds with earth.

It is said that the disbeliever in Allah may be so, because he is more enamored with the adornments of this world than the believers, and the place of the letter "kaf" in the word "kafir" is raised on the attribute, and it is possible that its elevation is on a news item after a news item. "Then it dries up," meaning it becomes dry. "Then you see it yellow, then it becomes debris," gold and straw. "And in the Hereafter, a severe punishment" for the enemies of Allah. "And forgiveness from Allah and His pleasure" for the friends of Allah. Al-Farra said: "In the Hereafter, there is either severe punishment or forgiveness, and either one is destined." "And the life of this world is nothing but temporary enjoyment of deception." Ibn ʿAbbās said: "Everything that does not benefit is deception." And it is said: "Working for the life of this world is temporary enjoyment of deception, in order to renounce working for this world and to encourage working for the Hereafter."

[Qur'an 57:21] His saying Almighty: ﴿Race with one another﴾ hasten to do righteous deeds "towards forgiveness from your Lord" towards the pleasure of Allah. It is said: "Towards repentance, because it leads to forgiveness." "Jannah, the width of which is like the width of heaven and earth," as if one

part of it reached the other. Ibn Kaysan said: "He was concerned with one Jannah from the Jannat, and its width is less than its length." "That is the grace of Allah, which He bestows on whomever He wills." Ibn ʿAbbās, may Allah be pleased with him, said: "The grace is religion, and in the verse, it is evidence that no one enters Paradise except by the mercy and grace of Allah." ﴿And Allah is the possessor of great grace,﴾ meaning the great giver.

[Qur'an 57:22] ﴿No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy -﴾ According to Mujāhid, the term ﴿disaster﴾ refers to drought and the loss of crops. And he said that it could also refer to illness or corruption. Ash-Sha'bi stated that "disaster" refers to anything that happens, whether good or bad, that causes distress or joy. This interpretation is supported by the next phrase in the verse, ﴿so that you may not despair over what has eluded you nor exult [in pride] over what He has given you.﴾

It is also said that ﴿among yourselves﴾ refers to the establishment of boundaries, and that it could refer to sickness, death, or earning something evil. The phrase ﴿except that it is in a register﴾ means that it is recorded in the Preserved Tablet before it is created. Ibn Abbas explained that it means before the disaster is created. Abū Al-Aliyah, on the other hand, said that it refers to the nafsama (a term that could refer to either the soul or the spirit). The phrase ﴿Indeed, that is easy for Allah" emphasizes Allah's power and ability to create and record everything.

Sa'īd ibn Jubair (may Allah have mercy on him) said, when someone was crying for him at his deathbed, "Why are you crying?" He replied, "I cry for what I see in you and what will happen to you." Sa'īd said, "Don't cry. It was in the knowledge of Allah Almighty that this would happen. Haven't you heard the saying of Allah: 'No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being'? Then He disciplined His servants by saying, 'so that you may not despair over what has eluded you nor exult [in pride] over what He has given you.' That is, do not grieve over what you have

missed out on in terms of sustenance, because if you knew that your sustenance had been exhausted, you would not despair over what you have missed."(1)

Narrated by Ibn Masʿūd (may Allah be pleased with him): The Prophet PBHU said, **"None of you truly believes until he knows that what has befallen him was not going to miss him, and what has missed him was not going to befall him."** Then he recited the verse, ﴿So that you do not grieve over what has eluded you﴾ [Qur'an 57:23].

The meaning here is: do not grieve over what you have missed in this world, as it was not meant for you. If it was meant for you, it would not have eluded you. And do not rejoice excessively, as the arrogant do, as mentioned in the verse, ﴿And Allah does not like every arrogant boaster﴾ [Qur'an 31:18], meaning, one who is boastful and arrogant. Arrogance can be counted as either self-importance or excessiveness.

Regarding the verse, ﴿With what He has provided you,﴾ the majority recitation adds a vowel elongation to the letter "alif," meaning, what He has given you of this world, because it was not meant to be taken away from you. Abu Hatim chose this recitation. However, Abū Al-'Aliyah, Nasr ibn Asim, and Abū 'Amr recited the verse with a short "alif," meaning, what came to you, and Abū 'Ubaid chose this to indicate that the action is for both the absent and the coming. The words of the verse are in agreement with each other, and its truth is confirmed in Surah Al-'Imran, ﴿And not (your) wealth or your children are the things that bring you near to Us﴾ [Qur'an 3:149]. Also, the verb in the phrase "what has eluded you" is referred back to "what," just as in "What has befallen him," so it should not be understood as "if it has eluded you."

'Ikrimah reported from Ibn 'Abbās (may Allah be pleased with them both): "No one is exempt from feeling joy and sorrow, so make joy an act of gratitude and sorrow an act of patience."

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(1) **[3047] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth: See: "Al-Jami' li-Ahkam al-Qur'an" by al-Qurtubi 17/257-258.

"And Allah does not like every arrogant boaster," one who is conceited because of the worldly possessions that he has been given, and who is proud of himself before others.

Ibn Masʿūd (may Allah be pleased with him) also said, "I would rather sit on a burning coal that burns what it burns and spares what it spares, than say something that I wish I had not said, or not say something that I wish I had said."

Jafar al-Sadiq ibn Muḥammad, may Allah have mercy on him, said: "O son of Adam, you grieve and lament for a loss that cannot be regained, and what joy do you have for something present that death will take away from you?"

Bazrjamhar was asked: "O wise one, why do you not grieve over what has passed and why do you not rejoice in what is to come?" He said: "Because what is gone cannot be brought back through regret, and what is to come cannot be sustained through hope alone."

Al-Fudayl ibn ʿIyad, (may Allah have mercy on him), said in a similar vein: "The world is both beneficial and destructive, and what has been destroyed has no return, and what has been beneficial has been given permission to depart."

Al- Ḥusayn ibn al-Fadl said: "Praise be to Allah for believers who, by the verse of Allah, have the patience to endure what is lost, and abandon joy in what is to come, and accept His decree in both cases."

Qutaibah ibn Sa'īd said: "I entered some Arab towns and found a vast expanse filled with dead camels and carrion to the point where I could not count them. I asked an old woman whose camels they were, and she pointed to an old man spinning wool on a hill. I said to him, 'O old man, were these camels yours?' He replied, 'They were mine.' I asked, 'What happened to them?' He said, 'He who gave them to me took them back, and they were his and I was his.' I said, 'Did you say anything about that?' He replied, 'Yes,' and recited:

"No, by the One whom I am a servant of from among His creatures,

My camels did not delight me in their blessedness,

For man in this world is subject to hardships and trials,

And what Allah has decreed cannot be changed."

Salam al-Khawas said: "Whoever wants to eat from both worlds should enter our doctrine for two years, and Allah will place the world and the Hereafter in his hands."

It was asked, "What is your doctrine?" He replied, "To be content with Allah's decree and to oppose one's desires."

And he recited:

"Do not prolong your sorrow for what is lost,

For it is pointless to grieve over it.

A mournful appearance for what never was."

It was said: "The arrogant one who looks at himself, and the proud one who looks at others with contempt, both commit hidden shirk."

"And the proud one who is like the (female) camel, her conflicting qualities are emphasized so that milk is gathered in her, and the buyer imagines that this is normal and not otherwise. Similarly, one who sees himself in a state of adornment, he is thereby deceived and becomes proud.

(Qur'an 57:24) ﴿those who are stingy and promote stinginess among people﴾ It is said that the one who is described as miserly is in a position of the arrogant person. And it is said that its predicate is in what comes after it: It is said that they were the leaders of the Jews who were miserly in describing the Prophet (PBHU) in their books, so that people would not believe in him and their kingdom would be preserved. They ordered their people to keep it hidden, as indicated by His words, (may He be glorified and exalted): ﴿And whoever turns away ˹should know that˺ Allah ˹alone˺ is truly the Self-Sufficient, Praiseworthy.﴾

(Qur'an 57:24) It is also possible that when He urged them to give charity, He informed them that those who are miserly with it and enjoin miserliness upon people, indeed, Allah is rich beyond need of them.

The majority reading is "bilkhal" with a kasrah on the "baa" and a sukoon on the "khaa", which is the choice of Abū Ubayd and Abū Hatim. Anas, Ubayd

ibn Umayr, Yaḥyā ibn Ya'mur, Mujāhid, Hamid, Ibn Mahisan, Hamza, Al-Kisai, Khalaf, and Al-Mufadhdhal read it "bil-bakhal" with a fathah on both letters, which is the language of the Ansar. Abū Al-'Aliyah and Ibn As-Samit read it "al-bakhal" with a fathah on the "baa" and a sukoon on the "khaa". It has also been narrated from Nasr bin Asim with a dhammah on both letters, and all of these are well-known languages and this has been mentioned. ﴿And whoever turns away﴾ is about obedience to Allah and His Messenger and the statement of what Allah has revealed, and spending in His pleasure. "Then indeed, Allah is the Free of need, the Praiseworthy." (Qur'an 31:26) Nafi', Abu Ja'far, Shu'bah, Al-A'raj, Az-Zuhri and others from the people of Al-Madinah, Ibn 'Amr, Abū Ḥayyān , Al-Mughirah and others from the people of Ash-Sham read it "fa inna Allaha al-ghani" dropping the "hu" while it is present in their copies of the Qur'an. Others from the people of Al-Kufah, Al-Basrah, Mecca read it "fa inna Allaha huwa al-ghani" with the "huwa" included. This is the view of Abu Ubayd and Abū Hatim because it is also present in their copies of the Qur'an. If the "huwa" is dropped, "al-ghani" becomes the predicate and "al-hamid" becomes its adjective, while if it is affirmed, there are two possibilities: either "huwa" is a separate clause or it is the subject and "al-ghani" is its predicate, and the sentence is the predicate of "innama".

[Qur'an 57:25] Allah says, ﴿We have certainly sent Our messengers with clear proofs,﴾ meaning with clear signs. It is also said that the sincerity to Allah in worship, establishment of prayer, and payment of zakat were among the things that the messengers called to, from Noah, (PBHU), to Muḥammad, (peace and blessings be upon him). ﴿And We sent down with them the Book,﴾ means that Allah revealed to them news of what came before them. "And the balance," means justice. Ibn Zaid said: "It is what is used for weighing and conducting transactions." "So that people may stand by justice," means that people may work with each other with fairness. "And We sent down iron," Ibn ʿAbbās said, "When Adam, PBHU, was sent down from Paradise, he had with him five things made of iron from the tools of blacksmiths, the pliers, the tongs, the hammer, the awl." Al-Ḥasan said: "And We sent down

iron" means Allah created it. The people of interpretation said: Its meaning is that Allah brought out iron for them from the minerals and taught them its craftsmanship by His inspiration. Qatadah said: "This is a type of descent, as you say, 'The prince came down upon so and so with a good stay.' So the meaning of the verse is that He made that a descent for them." Likewise, His statement: ﴿And He produced for you four pairs of cattle.﴾ [39:6] is an indication of the interpretation of the Salaf among the interpreters.

(1)[3048] Abu Sufyan al- Ḥusayn ibn Abdullah al-Dihqan informed us that Ḥasan ibn Ismail ibn Khalaf al-Khiyat narrated to us from Abū Bakr Muḥammad ibn al-Hasan ibn al-Faraj al-Muadl Muḥammad, who narrated from Muhammad ibn Abd al-Malik, who narrated from Sufyan ibn Muḥammad, who narrated from Sayf ibn Muḥammad Abū Muḥammad ibn Akht Sufyan al-Thawri, who narrated from Abd al-Mālik ibn Mālik al-Taymi, who narrated from Abdullah ibn ʿUmar, (may Allah be pleased with them) both, who said: The Messenger of Allah (PBUH) said: "Verily, Allah Almighty has sent down four blessings from the sky to the earth: iron, fire, water, and salt."

﴿It contains intense hardship﴾ and intense strength, meaning weapons, armor, and shields.

﴿And benefits for the people﴾ from what they use for their needs and livelihoods, such as knives, axes, and similar tools, since they are instruments for every profession.

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(1) **[3048] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is extremely weak, and it includes Saif bin Muḥammad who is a liar, and some narrators whom I did not find.

The authentication of Ḥadīth:

- See: "Al-Wasil" by al-Wahidi 4/253, "Ma'alim al-Tanzil" by Al-Baghawī 8/41, "Al-Jami' li-Ahkam al-Qur'an" by al-Qurtubi 17/169, "Lubab at-Ta'wil" by al-Khazin 6/32, "Al-Firdaus bi-Mathur al-Khitab" by Shirwayh al-Hamdani 1/175. They all mentioned it without a chain of narrators from the Ḥadīth of Umar (may Allah be pleased with him) in the same wording.
- Ibn Ḥajar said in "Al-Kafi al-Shafi" 4/164: "Al-Tha'labi mentioned it from the Ḥadīth of Ibn Umar, and in its chain of narrators, there is someone whom I do not know." See also: "At-Tibb al-Nabawi" by Ibn Qayyim al-Jawziyyah (p. 310).

﴿And let Allah know﴾ that we have sent our messengers and revealed with them books and these things so that people may deal with each other with justice and see Allah.

﴿Whoever supports Him﴾ meaning their religion ﴿and﴾ supports ﴿His messengers in the unseen﴾.

Ibn ʿAbbās, may Allah be pleased with him, said: They support them, do not deny them, and believe in them ﴿in the unseen﴾, meaning they do not see them. ﴿Verily, Allah is powerful﴾ in His seizing. ﴿Mighty﴾ means invincible and dominant.

[Qur'an 57:26] Allah says: ﴿And We sent Noah and Abraham, and placed in their descendants prophethood and scripture﴾ - including the Torah and the Gospel, the Psalms and the Criterion."

Ibn ʿAbbās (may Allah be pleased with him) said: "The 'Book' refers to writing with a pen." "Among them are those who are guided, but many of them are defiantly disobedient." "Then We followed their footsteps with Our messengers and sent after them Jesus, son of Mary, and gave him the Gospel." It is narrated that Allah gave Jesus the Gospel in its entirety at once. "And We placed in the hearts of those who followed him compassion and mercy." Ibn Jurayj said: "These are the believers among the followers of Jesus." Qatadah said: "Both compassion and mercy are from Allah, and Allah is pleased with them." "But they [i.e., the monks] invented monasticism themselves - which We had not prescribed for them - seeking to please Allah through it, but they did not observe it with due observance."

Qatadah said: "The monks invented the monasticism that was rejected by women, leading to them taking to caves and mountains." "[They invented] monasticism which We did not prescribe for them, [and We did so] only to seek the approval of Allah. But they did not observe it with due observance."

"{What we wrote}, we did not impose." "We did not command them {to do it}," said Ibn Zaid. "Except for seeking the pleasure of Allah," which means, "We only commanded them to do what pleases Allah," said Ibn Muslim. Al-Zajjaj said:

"{What we wrote on them}," means we did not write anything on them at all, and "{except for seeking the pleasure of Allah}" replaces the pronoun in "{what we wrote}," meaning that we only wrote on them to seek the pleasure of Allah.

It is also said that they were obligated to complete what they had committed to, just as the beginner in voluntary Hajj is obligated to complete it. Allah imposed monasticism on them after they invented it. It is also said that ﴿except for seeking﴾ means "but they sought with that monasticism the pleasure of Allah."

﴿So they did not maintain it as it should be maintained﴾ meaning that they fell short of what they had committed to.

It is also said that they did not maintain that monasticism as it should be maintained when they did not believe in the Prophet (PBHU). The evidence for this is the saying of Allah, Mighty and Majestic: ﴿So We gave those who believed among them their reward﴾ meaning those who believed in the Prophet (PBHU).

﴿And many of them are disobedient﴾ meaning disbelievers.

It is also said that ﴿So We gave those who believed among them﴾ refers to those who were compassionate, merciful, and monastic, which they invented seeking the pleasure of Allah. ﴿And many of them are disobedient﴾ refers to those who did not maintain the monasticism as it should be maintained, disbelieved in the religion of Jesus (PBHU), and became Jews and Christians, as we have explained in the narrations.

Ibn Masʿūd, (may Allah be pleased with him), said: "I used to ride behind the Prophet (PBHU) on a donkey, and he said to me, 'O son of Umm 'Abd, do you know from where the children of Israel took monasticism?' I said, 'Allah and His Messenger know best.' He said, 'Mighty men appeared among them after Jesus, PBHU, who committed sins against Allah, so the people of faith became angry with them and fought against them. The people of faith were defeated three times until only a few of them were left. They said, "If these people appear again, they will ruin us, and there will be no one left to call to our religion. Let us separate and scatter throughout the land until Allah sends the unlettered Prophet PBHU that Jesus son of Mary promised us," meaning Muhammad (PBHU). So they dispersed

to the different mountains and established monasticism. Among them were those who clung to their religion and those who disbelieved. Then Allah recited this verse: ﴿Monasticism they invented, We did not ordain it for them, seeking thereby the pleasure of Allah; but they did not observe it with due observance. Yet We gave those of them who believed their due reward, but many of them are transgressors.﴾ [57:27] Then the Prophet (PBHU) said to me, 'O son of Umm 'Abd, do you know what the monasticism of my ummah (nation) is?' I said, 'Allah and His Messenger know best.' He said, 'Migration, jihad, fasting, prayer, hajj, umrah, and saying "Allahu Akbar" on the mountain tops.'" (Reported by Ahmad, Ibn Majah, and others).

Abdullah ibn Hamid informed me that Ahmad bin Abdullah Al-Muzani told us that Muḥammad ibn Abdullah ibn Sulayman told us that Shiban ibn Faroukh told us that As-Sa'q ibn Hazn reported from 'Aqil Al-Ju'di who reported from Abū Isḥāq who reported from Suwaid bin Ghafla who reported from Ibn Masʿūd, may Allah be pleased with him, who said: "I entered upon the Messenger of Allah (PBHU) and he said to me, 'O Ibn Masud, seventy-one sects of the Jews disputed among themselves, and one sect was saved while the rest were destroyed. And seventy-two sects of the Christians disputed among themselves, and three sects were saved while the rest were destroyed. This is one sect, and the other sect received the protection of the kings and fought for the religion of Jesus, PBHU, and they were taken and killed for the religion of Jesus, and a sect did not have the ability to resist the kings or to call to Allah and the religion of Jesus among them. So they spread throughout the lands in fear, and they are those of whom Allah, the Exalted, said: "Monasticism they invented." (57:27)

The Prophet (PBUH) said: "Whoever believes in me, confirms me, and follows me has the right to the guardianship (of Allah), and whoever does not believe in me, those are the wicked (i.e., the lost ones)."[1] Ad-Ḍaḥāk and Atiyya reported

(1) **[3049] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is very weak, and it includes Aqil al-Ja'idi who is a rejecter of Ḥadīth, and the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- Al-Ṭabarī mentioned it in "Jami' al-Bayan" 27/239 through the route of Dāwūd ibn

from Ibn ʿAbbās (may Allah be pleased with them both) who said: "Fighting was decreed upon them (i.e., the disbelievers) before the sending of Muhammad (PBUH). When the people of faith were extracted (i.e., few in number), and only a small number of them remained while the people of polytheism increased, and the messengers were denied and tortured, they secluded themselves in their envy. They remained in that state until a group of them disbelieved, abandoned the command of Allah and His religion, and changed the religion of Allah. They followed innovation, Judaism, and Christianity, but they did not truly care for them. A group remained steadfast in the religion of Jesus (PBHU) until the proofs (of Islam) came to them, and Allah Almighty sent Muhammad (PBUH) as a messenger, and they were like that (i.e., steadfast in their beliefs). This is what Allah says in His statement: 'O you who have believed, fear Allah and believe in His Messenger' until His statement: 'Most Forgiving, Most Merciful.'"

(1)[3050] Abdullah ibn Hamid reported to us, who said: Muhammad ibn Ja'far informed us, who said: Ali ibn Harb told us, who said: Ibn Fudayl told us from 'Aṭā' who narrated from Sa'īd ibn Jubayr from Ibn ʿAbbās (may Allah be pleased with them both).

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al-Habr from al-Sa'q bin Hazn with its meaning, and Al-Hakim mentioned it in "Al-Mustadrak" 2/522 through the route of ʿAbd al-Raḥmān ibn al-Mubarak from al-Sa'q ibn Hazn with its meaning.

- See also: " Tafsir al-Qur'an al-'Azim " by Ibn Abi Hatim with its meaning 10/3340, and "Al-Wasil" by al-Wahidi 4/254 through the route of Shiban from al-Sa'q ibn Hazn with its wording, and "Ma'alim al-Tanzil" by Al-Baghawī 8/42 through the route of Abu Sa'id al-Sharif from Abdullah ibn Hammad with its wording.

(1) **[3050 - 3051] The assessment of the reliability of the chain of transmitters:**

- The first chain of narrators has the sheikh of the compiler was not mentioned by any criticism or praise.
- The second chain of narrators has an unknown sheikh of the compiler, and the rest of its narrators are trustworthy, except for Ata' ibn al-Sa'ib who is truthful but his memory became mixed up.

The authentication of Ḥadīth:

- This Ḥadīth was reported by Imam Al-Nasāʾī in his book "Adab Al-Qadi" under the chapter of "Judging by the apparent" (8/245), and by Al-Ṭabarī in "Jami' Al-Bayan" (27/239). Both of them reported it through the chain of Sufyan bin Sa'id from 'Ata' bin Al-Sa'ib with its meaning. Also, refer to "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (17/264).

(1)[3051] Narrated by Ibn ʿAbbās (may Allah be pleased with him): After the time of Prophet Isa (PBHU), there were kings who replaced the Torah and the Gospel with their own laws. However, there were still believers among them who would read the Torah and the Gospel and invite others to the religion of Allah, advising them to fear Him. The king of these people said, "If you can gather those who rebel against us and cause us harm, and kill them, then we will let you continue reading the Torah and the Gospel, except for the parts that have been changed. Otherwise, you must abandon them." The believers responded, "We will suffice for ourselves, you don't need to do that." One group of them said, "Build for us a tower and lift us to the top. Then give us something to raise our food and drink with, and we will not bother you." Another group said, "Let us wander the earth and drink like wild beasts in the wilderness. If you can kill us with the sword, then do so." A third group said, "Build us homes in the fields and dig wells and plow the land so that we may grow crops. We will not trouble you and you will not see us." None of them survived except for a few, who continued to follow the path of Prophet Isa (PBHU). After them, a group of people came and changed the book, and they would say, "We will go to such and such a place and worship as they did, and we will wander as so-and-so did, and we will build homes as so-and-so did." They committed shirk (associating partners with Allah) and did not have faith like those who had preceded them. This is what Allah (may He be exalted) means when He says, "Monasticism, which they invented; We did not prescribe it for them. They did not observe it with due observance. But We gave the believers among them their reward, but many of them are defiantly disobedient."

[Qur'an 57:27] When Allah (may He be exalted) sent Prophet Muhammad (PBHU), there were only a few believers left, and they came out of the caves, minarets, and crevices and believed in the Messenger of Allah (PBHU) and believed in him truthfully.

[Qur'an 57:28] This is what Allah (may He be exalted) means when He says, ﴿O you who have believed, fear Allah and believe in His Messenger; He

will [then] give you a double portion of His mercy and make for you a light by which you will walk.﴾

It was said: "O you who have believed in the Torah and the Gospel and believed in Muhammad (PBUH), [He] will grant you two guarantors." That is: a reward for your belief in Jesus, PBHU, and the Gospel, and in Muhammad (PBUH) from His mercy. And the guarantor is luck and fortune, which is originally a covering that a rider covers himself with to protect himself from falling, as Ibn Jarir said. Abū Musa Al-Ash'ari, may Allah be pleased with him, said: "Guarantors" means "two weaknesses" in the language of the Abyssinians. This action protects you from punishment, just as the guarantor protects the rider from falling, because it protects the truth. According to Ibn Zaid, "two guarantors" mean reward in this world and the Hereafter.

[Qur'an 57:29] of Surat Al-Hadid states, ﴿So that the people of the Scripture may know that they have no power whatsoever over the grace of Allah, and that (His) grace is entirely in His hand to bestow it upon whomsoever He wills. And Allah is the Lord of abounding bounty.﴾ The verse means that Allah has bestowed His grace upon believers, just as He has done with some people of the Scripture who believed. The phrase "not that they may have any power over the grace of Allah" is a confirmed negative assertion. Some scholars suggest that the verse ends after "mercy," and then the following phrase, "and monasticism they invented," begins a new topic. This is because the people of the Scripture had deviated from the right path by indulging in prohibited things like pork and wine, neglecting purification, and abandoning circumcision. The phrase "they did not observe it with due observance" means that they did not fulfill their religious duties and responsibilities. Allah granted the believers, who are compassionate and merciful, their rewards. Many of the people of the Scripture, who are monks and heretics, are transgressors. The phrase "except seeking the pleasure of Allah" means that we did not order them to follow monasticism, but rather directed them to seek Allah's pleasure. However, according to their claim and with Allah's knowledge, they sought the pleasure of Allah. Abu Umamah

interpreted the phrase as meaning that we did not order them to do so, but they invented monasticism to seek the pleasure of Allah. Most scholars concur with this interpretation.

It was said that when the verse ﴿Those will be given their reward twice for what they patiently endured﴾ [Al-Qasas: 54] was revealed, the believers of the People of the Book boasted over the Prophet's companions (PBUH), so this verse was revealed.

﴿And He will give you a light to walk with,﴾ meaning the Qur'an , as Ibn ʿAbbās, may Allah be pleased with him, said. It was also said that it means "brightness" and "guidance and explanation" that you walk with among the people and on the path. "And He will forgive you" your sins. "And Allah is Forgiving and Merciful."

Sa'īd ibn Jubair said: The Prophet (PBHU) sent Ja'far bin Abi Talib with 90 riders to Najashi (the king of Abyssinia) to invite him to Islam. Najashi accepted Islam and believed in the message brought by Ja'far. When Ja'far was leaving, some people from his kingdom who had also embraced Islam asked for permission to meet the Prophet (PBHU). They came with Ja'far to the Prophet (PBHU) when the Muslims were preparing for the battle of Uhud. When they saw the Muslims' state of readiness and determination, they asked for permission to return to their land and bring their wealth to support the Muslims. The Prophet (PBHU) gave them permission, and they returned with their wealth and supported the Muslims. Allah revealed in their favor, ﴿Those to whom We gave the Scripture before it - they are believers in it. And when it is recited to them, they say, ﴿We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah].﴾ [Qur'an 28:52-53] up to ﴿And of what We have provided them, they spend.﴾ [Qur'an 28:54] This was the wealth that they had brought and supported the Muslims with. When the People of the Book who did not believe heard about this, they said to the Muslims, "Those who believed in your book and ours will receive double reward, and whoever disbelieves will receive his own reward. What is your superiority over us?" Allah then revealed, ﴿O you who

have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.﴾ [Qur'an 57:28] Allah gave them two rewards and increased their light and forgiveness.

Then he (Abdullah ibn Salam) said, ﴿So that the People of the Scripture may know that they have no power whatsoever over the Grace of Allah, and that the Grace is entirely in the Hand of Allah, to bestow it on whoever He wills. And Allah is the Owner of Great Bounty.﴾ Sa'īd ibn Jubayr recited it in this way. Hibbān reported it from Al-Kalbī: "There were twenty-four men who came to the Messenger of Allah (PBHU) from Yemen while he was in Mecca. They were neither Jews nor Christians, but were following the religion of the Prophets. They embraced Islam. Abū Jahl said to them, 'You are a wretched group and your delegation is a disgrace to your people.' They replied, 'Why shouldn't we believe in Allah and in the truth that has come to us?' So Allah, the Almighty and Glorious, provided them and the believing People of the Scripture with Abdullah ibn Salam and his companions as the reward of two groups. They used to boast to the Companions of the Messenger of Allah (PBHU), saying, 'We are better than you because we have two rewards while you have only one.' So Allah, the Exalted and Glorious, revealed this verse: ﴿So that the People of the Scripture may know that they have no power whatsoever over the Grace of Allah, and that the Grace is entirely in the Hand of Allah, to bestow it on whoever He wills. And Allah is the Owner of Great Bounty.﴾

(1)[3052] Abū Musa (may Allah be pleased with him) reported that the Prophet

(1) **[3052] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is authentic.

The authentication of Ḥadīth:
- Al-Bukhāri narrated it in the book of Manumission, under the chapter of the Virtue of Treating and Educating One's Slave Girl (2547), through the route of Mutrif from Al-Sha'bi with the same meaning. He also narrated it in the chapter of the Slave Who Worships His Lord Perfectly (2547), through the route of Salih from Al-Sha'bi with the same meaning. Muslim also narrated it in the book of Faith, under the chapter of the Obligation to Believe in the Message of Our Prophet Muḥammad

(PBHU) said: "There are three types of people who will receive two rewards: a man who had a slave girl and taught her good manners and education, and then freed and married her; a slave who fulfills the rights of Allah and the rights of his master; and a man from the people of the Book who believed in what was revealed to Jesus and what was revealed to Muhammad, and then he will receive two rewards."

Qatada said: "The People of the Book were envious of the Muslims, so Allah revealed: ﴿Lest the People of the Scripture should know that they are not able [to attain] anything from the bounty of Allah'﴾(Al-Hashr 59:7)

Abū Musa (may Allah be pleased with him) narrated that the Prophet (PBHU) said, **"Three people will be rewarded twice: a man who had a slave woman and taught her and treated her kindly, then freed her and married her; a slave who fulfills his duty to Allah and his duty to his master; and a man from the People of the Book who believed in what Jesus and Muhammad brought, and he will be rewarded twice."** (Narrated by Abu Dāwūd).

Qatada said: The Jews were envious of the Muslims, and they said that a Prophet would soon emerge from them who would cut off hands and feet. But when he emerged from the Arabs, they disbelieved in him, so Allah revealed: ﴿That the People of the Book may know that they have no power whatsoever over anything of the bounty of Allah.﴾ [Surah Al-Hadid, Qur'an 57:29]

Al-Farazdaq also said:

"I guarantee you, O Nawayka,

Protection from the attack of the tribe of Huthayf.

If you descend upon the lands of a people,

And if you flee by morning to a place of safety,

They will raise you to the highest heights of righteousness."

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(241). Imam Ahmad also narrated it in his Musnad, 4/395 (19532), 414 (19712), and Al-Dārimī narrated it in his Sunan (2290).

- Al-Wahidi also narrated it in Al-Wasit, 4/256-257, all of them narrated it through the route of Salih ibn Salih from Al-Sha'bi with the same meaning. Al-Ṭabarī also narrated it in "Jami' Al-Bayan", 27/243, through the route of Faras from Al-Sha'bi with the same meaning.

Meaning that you will descend upon something from the bounty of Allah, which is either Islam or reward.

﴿And that the bounty is in the hand of Allah, He gives it to whom He wills.﴾ [Surah Al-Hadid, Qur'an 57:29] And it is said that the meaning of this verse is that the People of the Book will not have any power over the bounty of Allah if they do not believe. Allah will not give them anything of what has been mentioned. And it is said that the meaning is that the bounty is not in their hands, so they cannot divert prophethood from Muhammad to someone else. And that the bounty is in the hand of Allah, He gives it to whom He wills.

﴿And Allah is the possessor of great bounty.﴾ [Surah Al-Hadid, Qur'an 57:29]

Ibn ʿUmar (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said, "Verily, Allah has divided the work and the reward. He said to the Jews, 'Work,' so they worked until midday and received a denarius each. He said to the Christians, 'Work,' so they worked from midday until the time of the Asr prayer and received a denarius each. Then he said to the Muslims, 'Work,' so they worked from the time of the Asr prayer until sunset and received two denarii each. This made the Jews and Christians angry, and they said, 'We saw them doing less work than us, yet they received more than us.' Allah, the Exalted, then revealed, ﴿Shall I inform you of something even better than that regarding the reward from Allah: those who believe and do righteous deeds will have gardens beneath which rivers flow, and they will be adorned therein with bracelets of gold and pearl, and their garments therein will be of silk. And they were guided [in the world] to good speech, and they were guided to the path of the Praiseworthy One.﴾ [Surah Al-Hajj, 22:23] And He also revealed, ﴿So that the People of the Scripture may know that they have no power over anything of the bounty of Allah, and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty.﴾ [Surah Al-Hadeed, 57:29][1]

(1) **[3053] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, there is a narrator for whom I couldn't find a biography. Moreover, Atiyah Al-Awfi is truthful but he makes many mistakes and he was accused of deception.

Surat Al-Mujadila

Surat Al-Mujadila is a Madinan surah and contains 21 verses, with two verses being considered as part of the Meccan period. Scholars have disagreed regarding the numbering of the verse that reads "Those who oppose Allah and His Messenger are humiliated" [58:20], with some counting it as the 20th verse and others as the 21st. The surah consists of 473 words and 1,792 letters.

(1)[3054] Abū al- Ḥusayn Ali ibn Muḥammad ibn al-Hasan al-Muqri' reported that Abū Bakr Ahmad ibn Ibrahim al-Jurjani and Abū al-Shaykh Abdullah ibn Muḥammad al-Asbahani informed them that Abū Isḥāq Ibrahim ibn Sharik al-Kufi reported that Ahmad ibn Yunus al-Yarbu' i reported that Salam ibn Salim al-Madaini reported that Harun ibn Kathir narrated from Zaid ibn Aslam, who narrated from his father, who narrated from Abu Umamah, who narrated that the Messenger of Allah, (PBHU), said: **"Whoever recites Surat Al-Mujadila will be among the supporters of Allah on the Day of Resurrection."**

The authentication of Ḥadīth:

- It was narrated by Al-Bukhāri in the book of Prophetic Narrations, in the chapter of what has been mentioned about the Children of Israel (3459), and it was also narrated by Al-Ṭabarī in his book "Jami' al-Bayan" (27/244), and by Al-Baghawī in his book "Ma'alim at-Tanzil" (8/46). All of them narrated it through the route of Nafi' from Abdullah ibn ʿUmar, with similar meaning.

(1) **[3054] The assessment of the reliability of the chain of transmitters:**

- Fabricated. It contains Salam ibn Salim, a discarded narrator, and also contains Hārūn and Zaid reporting from their fathers.
- **The authentication of Hadith:**
- Narrated by Al-Wahidi in "Al-Waseet" 4/258, with a chain of transmission through Muḥammad ibn Ja'far bin Matar from Abu bin Ka'ab with the same meaning. Al-Zayla'i also cited it in "Takhreej Ahadeeth Wal Athar Al-Kashaf" 3/433-434, attributing it to Al-Tha'labi through a similar narration by Salam bin Salim Al-Madaini. This Ḥadīth has been previously cited in the beginning of the Surahs in this compilation. See also "Anwar Al-Tanzil" by Al-Baydawi 5/315 and "Ershad Al-Aql Al-Salim" by Abu Al-Saud 8/224.

In the name of Allah, the Most Gracious, the Most Merciful.

[Qur'an 58:1] Allah Almighty says, ﴿Allah has certainly heard the speech of the one who argues with you concerning her husband and complains to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.﴾

This verse refers to a woman from the Ansar (Helpers) who later joined the Khawarij (a sect that rebelled against the Muslim rulers) and there is disagreement among scholars regarding her name and lineage. Ibn ʿAbbās (may Allah be pleased with him) said she was Khawla bint Khawailid al-Khuzaiyyah, while Abū Al-Aliyah said she was Khawilah bint Aldailaj, and Qatadah said she was Khawilah bint Tha'labah. Al-Maqatil and others said she was Khawlah bint Tha'labah ibn Mālik ibn Haram al-Khuzaiyyah from the Banu ʻAmr ibn ʿAuf tribe. Atiyyah reported from Ibn ʿAbbās that her name was Khawlah bint Al-Samit.

Hishām ibn ʿUrwah reported from his father, who reported from ʿĀʾishah (may Allah be pleased with her), that her name was Jamilah and her husband was Aws ibn Al-Samit, the brother of Ubada ibn Al-Samit.

Ibn ʿAbbās, may Allah be pleased with him, said: Her husband saw her, his beautiful-bodied wife, prostrating in prayer. He then looked at her wrinkled skin, and when she finished her prayer, he wanted to have sexual intercourse with her, but she refused. He became angry with her. He was a man of haste and had a quick temper. He said to her, "You are to me like the back of my mother." The term "back" and "separation" were used in the era of ignorance to signify divorce. He said to her, "I think you have become forbidden for me." She said, "Don't say that. Let's go to the Messenger of Allah and ask him." He said, "I feel ashamed to ask him about this Ḥadīth." She said, "Let me ask him." He said, "Ask him then."

So she went to the Prophet, (PBHU), while ʿĀʾishah, (may Allah be pleased with her), was washing his head. She said, "O Messenger of Allah! Ous ibn Samit married me when I was a young, rich woman with money and

family. But when he consumed my money, wasted my youth, dispersed my family, and I grew old and became unattractive to him, he regretted it. Is there anything that can bring us together and revive me with it?" The Messenger of Allah said, "He is forbidden to you." She said, "O Messenger of Allah! I swear by the One who revealed the Book to you, there was no mention of divorce, and he is the father of my child, and he is the dearest person to me. The Messenger of Allah said, "He is forbidden to you." She said, "I complain to Allah about my loneliness, my separation from my husband and cousin, and my difficult situation. Please ask Allah to reveal a verse about my matter." This was the first time the term "back" was used in Islam.

ʿĀʾishah, (may Allah be pleased with her), stood up and washed the other side of the Prophet's head. She said, "Look into my matter, may Allah make me a ransom for you, O Messenger of Allah." Aisha said, "Be brief in your speech and discussion. Don't you see the face of the Messenger of Allah? When he receives revelation, it overcomes him like a seizure. When he has finished receiving the revelation, he said, "Summon your husband." So he came, and the Messenger of Allah recited to him the verse, ﴿Allah has heard the words of the woman who disputed with you concerning her husband and appealed to Allah.﴾ until the end of the verse.

{And Allah hears your conversation,} meaning, He heard your exchange. It is said that she (the woman in the story) said, "He married me while I am still young and desirable," but when I became old and my stomach became saggy, he treated me like his mother, so he said, "You are forbidden for me." She said, "I have young children. If I give them to him, they will be lost, and if I keep them with me, they will go hungry." He said, "You are forbidden for me." Then the verse was revealed, ﴿Those among you who make their wives unlawful to them by (saying they are) like their mothers.﴾ Aisha, may Allah be pleased with her, said, "Blessed is He who has encompassed all sounds. A woman used to converse with the Messenger of Allah (PBUH), and I heard some of her conversation while I was in another part of the house. But some

of it was hidden from me until Allah revealed the verse, ﴿Allah has indeed heard﴾ the verses, and the Messenger of Allah (PBUH) recited them to him. He said, "Can you free a slave?" The man said, "Then I will have to spend all my money, and I have little money, O Messenger of Allah." The Messenger of Allah (PBUH) said, "Can you fast for two consecutive months?" The man said, "No, by Allah, O Messenger of Allah. I did not eat three times a day. I ate so little that I was afraid my eyesight would fail." The Messenger of Allah (PBUH) said, "Can you feed sixty poor people?" The man said, "No, by Allah, O Messenger of Allah, unless you help me do it." The Messenger of Allah (PBUH) said, "I will help you with fifteen sa' of food, and I will pray for blessings for you." So the Messenger of Allah (PBUH) helped him with fifteen sa' of food, and their matter was resolved.

[Qur'an 58:2] Regarding the phrase ﴿those who do zihar,﴾ Ibn 'Amir, Abū Ḥayyān, Al-Mughira ibn Abi Shihab, Muḥammad ibn Al-Samifaa', Al-A'mash, Hamza, Al-Kisa'i, and Khalaf, all read it with a fatha on the ya, shadda on the dhal, and an alif. Abū 'Ubayd chose this reading. On the other hand, Nafi', Abū Ja'far, Shu'ba, Al-Zuhri, Al-A'raj, Ibn Kathir, Mujāhid, Ibn Muhsin, Hamid, Abu 'Amr, Ya'qub, Al-Jahdari, Ibn Abi Isḥāq, 'Isa ibn 'Umar, and others read it with a kasra on the ya, shadda on the ha and dhal, and a fatha on the alif. Nasr, Al- Ḥasan, Abu Al-'Aliyah, 'Asim, Zur ibn Hubaysh, and Al-Sulami read it as ﴿yudhahiroon﴾ with a damma on the ya, tafkhim on the dhal and ha, and a fatha on the alif. This has already been discussed in Surah Al-Ahzab.

The verse reads: ﴿They are not their mothers. Their mothers are none but those who gave birth to them.﴾ The common reading is with a lowered "ta" and its grammatical function is accusative on the word "ma", similar to the phrase ﴿maa haaza basharaa﴾ in Surah Yusuf, verse 31. However, it is also said that the "ta" is pronounced with a "damma" as in ﴿ma hunna ummahatuhum﴾ which means the same thing.

It is also said that the word ﴿hunna﴾ is a nominative with the adjective removed, meaning "they are not mothers to them."

Regarding the second part of the verse, it means that the wives who are not their biological mothers but have been made equivalent to their mothers are not actually their mothers. It has been read by various scholars with different recitations: Qaloon, Al-Musayyabi, Kharijah, Abu Ja'far, Shu'bah, Ya'qub, Qunbul, Al-A'raj, Ayyub, Al-Zuhri, and Ibn Abi Ishaq all recited it with a "mukhtalisa" (مختلسة) hamza, while Warsh, Ibn Muḥaysin, Al-Bazzi, Ḥumayd, Abu 'Amr, Al-Jahdari, and 'Isa recited it with a silent "ya" (ياء). However, Warsh also recited it with a kasrah instead of the silent "ya". The majority of scholars recited it with a hamza and a long vowel, but Abu 'Ubayd chose to recite it with a hamza and a short vowel.

The final part of the verse means: ﴿and they utter a word of denial against the truth and lie. And indeed, Allah is Pardoning and Forgiving.﴾

Regarding Allah's statement, ﴿And those who do zihar against their wives.﴾ Know that the words that make a man's wife likened to his mother or sister fall into two categories: explicit and implied. The explicit form is when a man says, "You are to me like the back of my mother, or you are to me like the stomach of my mother, or you are to me like the head of my mother, or you are to me like the private part of my mother, or you are to me like the hand of my mother, or you are to me like the leg of my mother." Likewise, if he says, "Your hand or leg or head or private part is divorced from me," then this is considered an explicit likeness. There is a difference of opinion regarding this matter between two groups, just as there is a difference of opinion regarding divorce. If he compares his wife to his mother or one of his grandmothers from his father's or mother's side, this is considered a likeness without any dispute. But if he compares her to someone who is not his mother or grandmother, such as his daughter, sister, aunt, or aunt through marriage, this is considered an explicit likeness according to the correct opinion in the school of thought. It means that he is likening his wife or one of her body parts to the body parts of his mother, sister, or other female relatives whom he is prohibited to marry.

[Qur'an 58:3] ﴿And those who pronounce zihar from their wives﴾ - know that the words which make a man pronounce zihar are of two types: explicit and implicit. Explicit words are like when he says "you are on me like the back of my mother", "you are from me like the back of my mother", "you are with me like the back of my mother", "you are on me like the stomach of my mother", "you are on me like the head of my mother", "you are on me like the private part of my mother", and so on. And if he says "your private part, head, back, stomach, hand, or foot is on me like the back of my mother", then this becomes zihar. Similarly, if he says "your hand, foot, head, or private part is divorced", then it counts as a divorce. There is a difference of opinion on this issue among the scholars, just like there is a difference of opinion on divorce. If he compares her to his mother or one of his grandmothers from his father's or mother's side, then it is considered zihar without dispute. But if he compares her to someone who is not his mother or grandmother from the prohibited relations, such as a daughter, sister, aunt, or maternal aunt, then it is zihar according to the correct view of the madhab, explicitly and openly. This means that he compares his wife or one of her body parts to one of his mother's, sister's, or other female relatives' body parts.

Implicit words are like when he says "you are on me like my mother", or "like my mother", or something similar. In this case, his intention is taken into account. If he intends zihar, then it is zihar, and if he does not intend zihar, then it is not zihar. If a divorce is valid, then zihar is also valid, whether the husband is a slave, free, or dhimmi, whether he has had intercourse with his wife or not, and whether he is capable of having intercourse with her or not. Zihar is also valid from any wife, whether she is young or old, sane or insane, menstruating or in a state of post-natal bleeding, a dhimmi or a Muslim, or in the waiting period due to death of her husband.

Mālik and Abū Hanifa, may Allah have mercy on them, said that zihar is not valid from a dhimmi. It is also reported from Malik that he said zihar is not valid from a slave, and some scholars said that zihar is not valid from

a woman with whom one has not had intercourse. Al-Muzani said: If a man divorces his wife with a revocable divorce and then makes zihar, it is not valid. The first part of the verse (And those) is in the nominative case and its predicate is (they are not their mothers) in the accusative case.

﴿Then they return to what they said.﴾

Know that expiation is required for both the zihar and the retraction, and it is not required for one without the other. Just as expiation is required for the oath of denial, it is required for both breaking the oath and fulfilling it. If one retracts during the period between the zihar and breaking the oath, then expiation is required of them.

There is a difference of opinion among scholars regarding the meaning of "return." Al-Shafi'i, may Allah have mercy on him, said that the act which requires expiation is abstaining from divorce after the zihar, and then waiting for a period during which it is possible to divorce her, but he does not divorce her.

Qatada said regarding the phrase ﴿Then they return to what they said﴾: If he intends to have intercourse with her after forbidding himself from it, then it is an act of "return."

And it is said that it is the intention to have intercourse and this is what Abū Hanifa, may Allah have mercy on him, believed. He said: "For whoever intends to have intercourse with her and intends to engage in foreplay, it is considered a 'return' and requires expiation. If he does not intend to have intercourse, then it is not considered a 'return'."

Al-Ḥasan and Mālik said that if he has intercourse with her, it is considered a 'return,' but if he does not have intercourse, then it is not considered a 'return.'

And it is said that "return" means repeating the zihar, as stated by the scholars of the apparent meaning. Abi Al-'Aliyah said: "The apparent meaning of the verse testifies to this, as He said: 'Then they return to what they said,' meaning: to what they said previously."

Al-Akhfash said: "His saying ﴿to what they said﴾ is related to the act of freeing a slave, and its meaning is: 'Then they return' and the speech is completed. Then he said: 'freeing of a slave for what they said.'"

It is also argued that refraining from intercourse after the zihar is a 'return,' whether he says anything or not. Its meaning is: "Then they return to some of what they said."

It is said: "Then they return, the return which is for the purpose of statement, so that return requires expiation, not for every return." Allah, may He be glorified, says: ﴿Freeing a slave﴾ in its entirety and its perfection is his conversion to Islam, because Allah, may He be exalted, has made faith a condition for expiation of killing, and He has used general terms in this context, and from the rulings of general terms is that they are restricted by the specific conditions mentioned.

And His saying: ﴿Before they touch each other,﴾ meaning: before they have sexual intercourse, so sexual intercourse itself is forbidden in appearance until expiation is made. If he had sexual intercourse before atonement, he has committed a forbidden act and sinned, and atonement does not fall away from him. Rather, he must fulfill it in a judicial manner, just as if he delayed the prayer beyond its time, he must still pray, and whether it is expiation by freeing a slave or the more general expiation of feeding or fasting, he must offer the expiation, and it is not permissible for him to have sexual intercourse before atonement.

Abū Hanifa, may Allah, the Almighty, have mercy on him, said: If his expiation is by feeding, it is permissible for him to have intercourse, then feed without any opposition in terms of freeing a slave or fasting. This is the ruling of having intercourse in appearance before atonement. As for other acts, such as kissing, intimacy, and pleasure, most scholars say that they are not prohibited, and this is the correct opinion in the Shafi'i school.

And some say: All of this is forbidden, and all meanings of contact, because it is general, and it is one of the sayings of the Shafi'i school.

[Qur'an 58:4] ﴿That is what you are commanded,﴾ meaning: you are ordered to do. "And Allah is well-acquainted with what you do."

﴿So, whoever cannot find,﴾ meaning: the slave, and does not have the means to pay for him, or he owns him but needs him for his service, or he owns the price of the slave but needs it for his expenses, or he owns a dwelling which he inhabits and has no other, and he finds nothing but that.

﴿Then a fast of two consecutive months,﴾ meaning: he may fast.

Abū Hanifah, may Allah have mercy on him, said, "The one who breaks the fast deliberately during Ramadan without any valid excuse must make expiation by freeing a slave. If he cannot find a slave to free, then he must fast for two consecutive months. If he breaks the fast during these two months without any valid excuse, he must start over and fast for another two consecutive months. There is a difference of opinion among the scholars regarding whether the two months must be consecutive or not if the person breaks the fast due to illness or travel. Some scholars say that the consecutive fasting should not be interrupted, while others say that the person must start over. The opinion of Sa'id bin Al-Musayyab, Al- Ḥasan, 'Aṭā' ibn Abi Rabah, 'Amr ibn Dinar, Ash-Sha'bi, and one of the opinions of Ash-Shafi'i is that the person may continue with the consecutive fasting and make up the missed days later.

Others, including An-Nakha'i and his companions, say that the person must start over and cannot continue with the consecutive fasting. This opinion is more correct than the opinion of Ash-Shafi'i. If the person breaks the fast during the two months of consecutive fasting due to the Eid holidays, the days of Tashriq, or Ramadan, the consecutive fasting is broken, and the person must start over. If the person has sexual intercourse during the two months of consecutive fasting, whether during the day or night, the consecutive fasting is broken, and the person must start over. However, if the person breaks the consecutive fasting by having sexual intercourse during the night, the consecutive fasting is not broken."

Abū Hanifah, may Allah have mercy on him, also said, "Having sexual intercourse during the two months of consecutive fasting breaks the fasting, whether it occurs during the day or night, and the person must start over."

"Before they touch each other, those who are unable (to fast) if they were unable to fast due to fear of harm or extreme difficulty, feeding sixty needy people is required. This is a rule we have established so that you may believe in Allah and His messenger, and these are the limits of Allah between obedience and disobedience. For those who disbelieve in Allah's commandments, there is a painful punishment.

Allah says: ﴿Indeed, those who oppose Allah and His messenger,﴾ meaning those who resist, oppose, disobey, or fight against Allah and His messenger. Some scholars say it means they deny the punishment that Allah has commanded or set for them, while others say it means they commit a sin other than the sin that the messenger has specified for them.

﴿They were struck with humiliation,﴾ Abū Ubaida said it means they were destroyed, Qatada said it means they were disgraced, Ibn Zaid said it means they were punished, and As-Suddi said it means they were cursed. On the day of the ditch, they were infuriated as they had been before.

﴿Just like those before them were struck with humiliation,﴾ referring to those who fought against the prophets before them. We have revealed clear signs to Muḥammad, which means the Qur'an. It is said that we have revealed clear signs to Muḥammad about those who oppose Allah and His messenger as we did with those who came before them.

﴿For the disbelievers﴾ in this community, there will be a humiliating punishment.

[Qur'an 58:6] On the day when Allah resurrects them from their graves for the Judgment, they will all be in one state. Allah will inform them of what they have done, as He has recorded all their deeds. He will remind them of what they have forgotten, so that there will be no excuse for them. And Allah is a witness over everything, seeing and observing everything.

[Qur'an 58:7] ﴿Have you not considered that Allah knows what is in the heavens and what is on the earth?,﴾ Nothing is hidden from Him, whether it is a secret or open. He knows everything. [Regarding the phrase] 'ma yakoona' [in verse 7], the common reading is with a 'ya' in between the two letters, for the sake of ease of pronunciation. However, Abū Ja'far, Al-A'raj, and 'Isa read it as 'ma takoonu' with a 'ta' for feminine subject, which is the whispering and choice [of words], and it is the correct and most eloquent [reading]. [Regarding the phrase] ﴿min najwahum﴾ [in verse 9], it means 'when they confer in secret', and 'najwah' means secrets. It is said that it refers to private conversations. [Regarding the phrase] ﴿There is in no private conversation three but that He is the fourth of them﴾ 'illaa huwa raabi'uhum' it means that Allah is the fourth among them, with knowledge of their secrets and listening to their whispers. This is indicated by the beginning and ending of the verse emphasizing Allah's knowledge."

﴿nor are there five but that He is the sixth of them﴾ means: "Not five, but he is their sixth, and not less than that," meaning two.

﴿and no less than that and no more except that He is with them [in knowledge]﴾ with His knowledge, encompassment, and hearing, exalted be He.

﴿wherever they are.﴾ The majority reading is mostly with a fatha on the letter "ra" (akthar), and it functions as a conditional clause to qualify his statement of "three," or alternatively, it can be a subject in an implied verb.

Abū Al-A'la, Nasr, Ya'qub, Isa, and Abū Hatim read it with a raised intonation at the point of speech before the word "min," because the meaning is: "What is not secret among three," which is equivalent to "anything that is not a secret between three."

Az-Zuhri and 'Ikrimah read it with "akbar" instead of "akthar" with a "baa." Ibn ʿAbbās (may Allah be pleased with them both) said that it was revealed about 'Utba bin Rabia', Safwan ibn Umayya, and Habib ibn 'Amr al-Thaqafi, who were speaking one day. One of them said, "Do you think that Allah hears what we say?" The second said, "He knows some things and does

not know others," meaning that Allah knows what is said aloud but not what is said in secret. The third said, "If He knows some, then He knows them all," and so it was revealed.

Al-Farra' commented on the statement, ﴿There is in no private conversation three but that He is the fourth of them,nor are there five but that He is the sixth of them﴾ saying that the meaning is not fixed, and the number is not specific because Allah only intended, and He knows best, that with every number, few or many, He knows what they say secretly and openly, and nothing is hidden from Him. Therefore, He mentioned some numbers without others.

﴿Then He will inform them﴾

﴿of what they did,﴾

﴿on the Day of Resurrection. Indeed Allah is, of all things, Knowing﴾

[Qur'an 58:8] Allah says, ﴿Have you not seen those who were forbidden from private conversation...﴾. Ibn Abbas, may Allah be pleased with him, said that this verse was revealed regarding the Jews and hypocrites. They used to converse and consult with each other in private, without including the believers. They would look towards the believers and exchange glances with one another. When the believers noticed their private conversations, they would inform the Prophet PBHU about what they heard regarding their brothers and relatives from the Muhajireen and Ansar, such as news of death, calamity, or defeat. This would distress them, and they complained to the Prophet PBHU about it. He forbade them from engaging in private conversations, but they persisted, and so this verse was revealed.

Mujahid and others recited the phrase ﴿and acts of disobedience against the Messenger﴾ in the plural form. The Jews would visit the Prophet PBHU and ask him for something, or engage him in private conversation while the ground was unstable due to war. The hypocrites thought that they were discussing something important related to war, calamity, or some other serious matter. They would become frightened as a result, and this is what led to the revelation of this verse.

When the Jews would visit the Prophet PBHU, they would greet him by saying "Assamu alaikum" (may death be upon you). The Prophet PBHU did not understand that this was a curse and would respond by saying "wa alaikum" (and upon you). "Assamu" means death or the end of life, and it is derived from the word "sa'ama" which means to be weary of life.

Some people pronounce it with a "hamza" instead of a "sin", and it means "I am tired of life". Qatada said that it means "you are trying to evade your debts". They also say to themselves "why doesn't Allah punish us for what we say?" when they engage in these private conversations."

[Qur'an 58:9] ﴿O you who believe! When you confer together secretly, do not confer for sin, wrongdoing and disobedience towards the Messenger, but confer for righteousness and piety. And fear Allah, to Whom you shall be gathered.﴾ This means that when believers speak secretly, they should not do so for sinful purposes, such as committing wrong or disobeying the Messenger, as hypocrites and Jews would do. Rather, they should confer for righteous and pious purposes, and they should fear Allah, as they will be gathered to Him in the Hereafter.

[Qur'an 58:10] ﴿Conspiring secretly is only from Satan, that he may grieve those who believe; but he cannot harm them in the least except as Allah permits. So let the believers put their trust in Allah.﴾ This means that the kind of secret conferencing done by hypocrites and Jews, intended to cause grief to believers, is from Satan, but he cannot harm the believers except as Allah permits. Therefore, believers should trust in Allah, seek refuge in Him from Satan, and put their faith in Him.

[Qur'an 58:11] Allah says: ﴿O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when they (who are hypocrites and disbelievers) say: "Rise up," then rise up, Allah will exalt in rank those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.﴾ This means that when believers are in

a gathering and are asked to make room, they should spread out and make room. Allah will then grant them more space, both physically and spiritually. When hypocrites and disbelievers tell believers to move, they should do so, and Allah will elevate the believers who have faith and knowledge. Allah is aware of all that believers do.

The Ḥadīth narrated by Ibn ʿAbbās, Ibn Masʿūd, Ibn Umar, and Abū Hurairah, states that the Prophet (PBUH) said: "When there are three of you, two of you should not converse secretly to the exclusion of the other, for doing so will cause grief to him." This means that when three people are together, two of them should not speak privately without involving the third, as this could cause him grief.

(1)[3055] Abu Abdullah bin Funjuih reported from Abū Bakr ibn Mālik al-Qutay'i, who reported from Abdullah ibn Ahmad ibn Hanbal, who reported from his father, who reported from Abdul- Mālik ibn Amr, who reported from Fuleih, who reported from Ayub ibn Abdullah ibn Rahmah ibn Su'su'a, who reported from Ya'qub bin Abi Ya'qub, who reported from Abū Hurairah, who reported from the Prophet (PBHU) that he said, "A man should not make another man stand up from his seat and then sit in it himself, but make room for others and Allah will make room for you."

Abu Al-Alā and Al-Qurtubi said, "This refers to situations of war and battle. A man would come to the people in the ranks and say to them, 'Make

(1) **[3055] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is weak as it includes a narrator named Faleeh who is truthful but makes many mistakes.

The authentication of Ḥadīth:
- There is also supporting narration:
- It was narrated by Al-Bukhāri in his book "Al-Lusta'than" under the chapter "A man does not get up from his seat to allow another man to sit in his place" (6269) in a similar wording, and narrated by Muslim in his book "Al-Salam" under the chapter "Prohibition of a person to stay in a forbidden place" (2177) in a similar wording, and also narrated by Al-Baghawī in his book "Ma'alim Al-Tanzil" 8/58 in a similar wording, and all of them narrated it from the Ḥadīth of Ibn Umar.

room for me,' and they would do so out of eagerness for fighting. So Allah revealed the command to give each other space." This is the narration of Al-Awfi from Ibn Abbas.

Al-Ḥasan and Yazīd ibn Abi Habib said, "When the Prophet (PBHU) fought against the polytheists, his companions would compete for the front row and would not make room for each other because of their eagerness for jihad and martyrdom. So the verse was revealed: ﴿Seats [of honor] prepared for battle,﴾ [Qur'an 3:121] and ﴿So make space for one another; Allah will make space for you [in Paradise]﴾

Some scholars of tafsir have interpreted the phrase "So make space for one another" to mean that if someone invites you to join in prayer, jihad, or any good deed, then make room for them and do not hold back. Mujāhid and Ad-Ḍaḥāk said that it refers specifically to responding to the call to prayer.

Ibn Zaid said: "This happened in the house of the Prophet (PBHU), where every man among them wished to have been the last to have made a covenant with the Prophet (PBHU). Allah, the Almighty, then said: 'And when they are told, "Arise," from the Prophet (PBHU), you see them turning away in aversion. So how will it be when disaster strikes them because of what their hands have put forth then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation." Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word. And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful' (Qur'an, 4:61-64). So do not prolong your stay with him, as he has his own needs. Allah will exalt those who have believed among you by their obedience to their Prophet (PBHU) and by their leaving his gatherings and making room for their brothers. And those who were given knowledge, among them,

by virtue of their knowledge and their previous rank, have degrees of good deeds in Paradise. So Allah, the Almighty and Majestic, informed us that His Messenger (PBHU) suffered what he was commanded to do, and that those believers are rewarded for what they were commanded to do, and that the group of people who were present at Badr deserve the respect they were given. ﴿And Allah is Acquainted with what you do.﴾(Qur'an, 58:6)

Abdullah ibn Hamid Al-Asfahani told us that Abu Abdullah Muḥammad ibn Amer Al-Bukhāri and Qasim ibn Ubaid told us that Saleh ibn Muḥammad ibn Al-Tirmidhī told us that Al-Masib ibn Sharik narrated from Abū Bakr Al-Hudhali from Al-Ḥasan that Ibn Masʿūd (may Allah be pleased with him) recited this verse: ﴿Allah raises those who believe among you and those who were given knowledge by degrees﴾ [Qur'an, 58:11]. He then said: "O people, understand this verse so that you may seek knowledge, for Allah, the Almighty and Majestic, says: 'Allah raises the believer who has knowledge above the believer who does not have knowledge by degrees'."(1)

Abdullah ibn Hamid Al-Asfahani also informed me that Abū Bakr Ahmad ibn Isḥāq Al-Faqih told us that Saleh ibn Muqatil said that his father told him that Muḥammad ibn Al-Zubairkan narrated from Hammad, from Muqatil, from Abu Al-Zubair, from Jabir ibn Abdullah (may Allah be pleased with them both) that the Prophet (PBHU) said: **"The superiority of the scholar over the martyr is like the superiority of one degree over another. And the superiority of the martyr over the worshipper is like the superiority of one degree over another. And the superiority of the Prophet over the scholar is like the superiority of one degree over another. And the superiority of the Qur'an over all other speech is like the superiority of Allah over His creation. And the superiority of the scholar over**

(1) **[3056] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is very weak, as it includes Saleh Al-Tirmidhi who is accused of being unreliable, and Al-Masib and Abu Bakr Al-Hadithi who are both considered to have abandoned hadith narration.

The authentication of Ḥadīth:
- Refer to "Ma'alim al-Tanzil" by Al-Baghawī 8/58, where it is attributed to Al-Ḥasan al-Baṣrī.

all other people is like my superiority over the least of them."[1]

The Prophet (PBHU) said: **"Whoever dies while seeking knowledge, his rank will be only one step lower than the rank of the Prophets."**

In Surah Al-Mujaadilah, Allah says: ﴿O you who have believed, when you converse privately, do not confer sin and aggression and disobedience to the Messenger but confer righteousness and piety. And fear Allah, to whom you will be gathered.﴾ (Qur'an 58:9)

﴿And present to the Messenger of Allah your charities before your private consultation. That is better for you and purer. But if you find not [the means], then indeed, Allah is Forgiving and Merciful.﴾ (Qur'an 58:12)

Ibn ʿAbbās (may Allah be pleased with him) said: "People asked the Messenger of Allah (PBHU) too many questions, and they burdened him with their questions. So Allah disciplined them and prohibited them from privately consulting with him unless they gave charity."

Mujāhid said: "The Prophet (PBHU) forbade people from privately consulting with him until they gave charity. Only Ali ibn Abi Talib (may Allah be pleased with him) spoke to him privately without giving charity. Ali brought a dinar and gave it in charity, then the permission was given to speak privately without giving charity."

Ali (may Allah be pleased with him) said: "I used to give one dirham in charity every time I consulted with the Prophet (PBHU) until I ran out of money. Then the permission was given to speak privately without giving charity."

Ali ibn Abi Talib (may Allah be pleased with him) said: "In the Book of Allah, there is a verse that no one before me acted upon and no one after me will act

(1) **[3057] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, there is someone who is not mentioned to be criticized or praised, and Abu al-Zubair is known to have fabricated Ḥadīths and has been accused of it, and Salih bin Muqatil is not considered strong.

The authentication of Ḥadīth:
- See "Al-Jami' li Ahkam al-Qur'an" by al-Qurtubi 17/344, where the last part of the hadith is mentioned.

upon it: 'O you who have believed, when you converse privately, do not confer sin and aggression and disobedience to the Messenger but confer righteousness and piety. And fear Allah, to whom you will be gathered. And present to the Messenger of Allah your charities before your private consultation. That is better for you and purer. But if you find not [the means], then indeed, Allah is Forgiving and Merciful.' And it was obligatory, then it was abrogated."

(1)[3058] Abdullah ibn Hamid narrated to us with permission, he said: Abū Bakr Ahmad ibn Isḥāq Al-Faqih informed us, he said: Ali ibn Saqr ibn Nasr narrated to us, he said: Yaḥyā ibn Abdul Hamid narrated to us, he said: Abū ʿAbd al-Raḥmān Al-Ash'ari reported to us from Sufyan, from Uthman bin Al-Mughirah, from Salim ibn Abi Al-Ja'd, from Ali ibn Alqamah Al-Anmari, from Ali ibn Abi Talib, may Allah be pleased with him, who said: When the verse was revealed: "O you who have believed, when you privately consult the Messenger, present before your consultation a charity. It is better for you and purer.

[Qur'an 58:12] ﴿But if you find not [the means] - then indeed, Allah is Forgiving and Merciful,﴾ the Messenger of Allah PBHU called me and asked: "What do you see, do you see a dinar?" I said: "They cannot afford it." He said: "Half a dinar?" I said: "They cannot afford it." He said: "How about a date or some barley?" I said: "Yes." He said: "Verily, you are a modest person." Then, the verse was revealed: ﴿Have you feared to present before your consultation

(1) **[3058] The assessment of the reliability of the chain of transmitters:**

- In its chain of narration, there are some narrators whose biographies are not available, and some who are not mentioned with any criticism or praise. Yaḥyā ibn Adam is accused of fabricating Ḥadīths.

The authentication of Ḥadīth:

- It was narrated by Al-Tirmidhī in his book of Tafsir, in the chapter on Surat Al-Mujadila (3300), through Yaḥyā ibn Adam from Al-Ashja'i with the same wording. Abu Isa said: "This is a Ḥasan Ǧārib Ḥadīth (sound but rare Ḥadīth)." It was also narrated by Al-Tabari in his book of Tafsir with similar wording. See "I'rab Al-Qur'an" by Al-Nahhas (4/379-380) for its meaning, "Ma'alim Al-Tanzil" by Al-Baghawī (8/60), and "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (17/302) with the same wording. All of them narrated it from the Ḥadīth of Ali, may Allah be pleased with him.

charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.﴾ [58:13].

Ali, (may Allah be pleased with him), said: Allah (Exalted and Glorious) made it easy for this Ummah (community) and did not reveal it regarding anyone before me, nor after me, and then abrogated it.

Ibn ʿAbbās, may Allah be pleased with them both, said: Allah abrogated it with the following verse.

Ibn ʿUmar, (may Allah be pleased with them both), said: Ali, (may Allah be pleased with him), had three things, if I had one of them, it would have been more beloved to me than red camels: his marriage to Fatimah, may Allah be pleased with her, giving him the flag on the day of Khaibar, and the Verse of the private consultation.

It was also said that it was abrogated by the verse of Zakah.

"That is better for you than its deprivation, and purer for your hearts from sins. And if you cannot find (the means to give), then surely Allah is Forgiving, Merciful.

[Qur'an 58:13] ﴿Do you fear to be charitable because of poverty and want? If you do not give, Allah will forgive you, for He is Forgiving, Merciful.﴾

It has been said that the conjunction 'waaw' is used figuratively to mean: if you do not give, Allah will forgive you and lift and abolish the obligation of charity. (Verse 13) Mujahid bin Hayyan said, "This obligation was only for ten nights, then it was abolished." Al-Kalbi said, "It was only for one night, and Allah forgave you, that is, He lifted the obligation of charity." "So establish prayer, give zakah, and obey Allah and His Messenger. And Allah is Acquainted with what you do."

[Qur'an 58:14] His statement, Glorified is He: ﴿Have you not seen those who turned to a people in anger - the ones upon whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know.﴾

This verse was revealed about the hypocrites who befriended the Jews, counseled them, and conveyed the secrets of the believers to them. They are not of you, O Muslims, nor are they of them, the Jews and the disbelievers. They waver between the two groups, not belonging to either of them. They swear to lies while they know they are lying. As-Suddi and Mujāhid said that this verse was revealed about ʻAbdullah ibn Ubayy, the hypocrite who used to sit with the Prophet (PBHU) in a chamber of his, and when the Prophet (PBHU) said that a man whose heart was tyrannical and whose eyes were those of a devil was about to enter, ʻAbdullah bin Ubayy entered. He was short, swarthy, and had a light beard. The Prophet (PBHU) asked him, "Why do you insult me and my companions?" He swore by Allah that he did not do so. The Prophet (PBHU) said, "You have done it." He then left and brought his companions who swore by Allah that they did not insult the Prophet (PBHU). Allah then revealed this verse.

[Qur'an 58:15] ﴿Allah has prepared for them a severe punishment. Indeed, it is they who are the wrongdoers.﴾ That is, for those hypocrites, Allah has prepared a severe punishment in Hell, which is the lowest abyss of the Fire. How evil are their deeds!"

[Qur'an 58:16] ﴿They have taken false oaths, relying on them as a shield from death, and thus they turn others away from the path of Allah. It is fitting that they should have a humiliating punishment.﴾

According to Al-Ḥasan and Abū Al-'Aliyah, the word "aymanahum" in this verse and in Surat Al-Munafiqun means their affirmation that they have taken oaths as a shield, which led to their tongues affirming their faith out of fear of death, while their hearts remained unbelieving.

[Qur'an 58:17] ﴿Their wealth and children will not benefit them in the least on the Day of Resurrection. They are the companions of the Fire, wherein they will abide eternally.﴾

[Qur'an 58:18] ﴿On the Day when Allah resurrects them all, they will swear to Him as they swear to you, thinking that they are on something (righteous). Indeed, they are the liars.﴾

(1)[3059] It was narrated that Ibn ʿAbbās said: "The Messenger of Allah (PBHU) said: 'On the Day of Resurrection, a caller will cry out: Where are the disputants of Allah?' The Qadariyyah will stand up with their faces blackened, their eyes blue, their necks stretched out, and saliva dripping from their mouths. They will say: 'By Allah, we did not worship anything besides You - not the sun, nor the moon, nor an idol, nor anything else besides You.'"

Ibn ʿAbbās (may Allah be pleased with him) said: "They spoke the truth, by Allah. The polytheists came to them from where they did not expect, then Allah recited: ﴿And they think that they are upon something, but indeed, they are liars.﴾ They, by Allah, are the Qadariyah (a sect denying divine predestination), they, by Allah, are the Qadariyah.

[Qur'an 58:19] ﴿Overcame﴾ means prevailed and seized. ﴿The Shaytan overcame them﴾ by whispering and enticing them. {So they forgot the remembrance of Allah} meaning, obedience to Him. ﴿Those are the party of the Shaytan﴾ and his followers. ﴿No doubt, the party of the Shaytan are the losers﴾ in following him, for they have sold Paradise for Hell and sold guidance for misguidance.

[Qur'an 58:20] His saying: ﴿Indeed, those who oppose Allah﴾ meaning, oppose and rebel. ﴿(And) His Messenger﴾ those are in the lowest depths of Hell, defeated.

[Qur'an 58:21] ﴿Allah has written﴾ meaning, decreed. ﴿I will surely overcome, I and My messengers﴾ meaning, whoever goes to fight among them, the Messenger is surely victorious in battle, and whoever goes to argue among them, he is surely victorious in argument. Muqatil said: The believers said: If

(1) **[3059] Evaluation of the The assessment of the reliability of the chain of transmitters:**
- There is a narrator in the chain whose biography I could not find, and the sheikh of the compiler did not mention any criticism or endorsement of him, and Abu Hanifa is not considered strong.

The authentication of Ḥadīth:
- Refer to "Al-Jami' li Ahkam al-Qur'an" by al-Qurtubi, 17/305, and it was also mentioned by Al-Suyūṭī in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " 6/187, and by al-Akbari in "Al-Ibanah 'an Shar'i'at al-Firqah al-Najiyah" 2/117, through the narration of Ibn Abi Ruwad from al-Hakam with a similar wording.

Allah Almighty opens up Mecca, Ta'if, Khaibar, and their surroundings to us, we hope that Allah will make us appear to the Persians and the Romans. So Abdullah ibn Abi ibn Salul said: Do you think that the Romans and Persians are like some villages that you have conquered? By Allah, they are more numerous and more severe than you think. Then Allah revealed: ﴿I will surely overcome, I and My messengers.﴾ Similar to His saying: ﴿And indeed, Our word has already been given to Our servants, the messengers, that indeed, they would be those given victory. And indeed, Our soldiers will be those who overcome.﴾ [As-Saffat: 171-173] ﴿Indeed, Allah is Powerful﴾ He is not weak or incapable. ﴿Mighty﴾ invincible, preventing His soldiers from being humiliated.

[Qur'an 58:22] Allah, exalted be He, says, ﴿You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger.﴾

The phrase "those who oppose Allah" refers to those who disobey Allah and go against His commands. The phrase "His Messenger" refers to Prophet Muhammad, PBHU.

This verse was revealed regarding a man named Hattab ibn Abū Balta'ah, may Allah be pleased with him. He wrote a letter to the people of Mecca inviting them to Islam. The story of this incident is mentioned in Surah Al-Mumtahanah in the Qur'an.

Al-Suddi, a scholar of Qur'anic exegesis, said that this verse was revealed about Abdullah ibn Abdullah ibn Ubayy ibn Salul. The story goes that he was sitting next to the Prophet, (PBHU), when the Prophet drank some water. Abdullah then asked for a sip of the water and took it to his father. His father asked him what it was and he told him it was a sip of water from the Prophet's cup. His father cursed him and told him that his mother's urine was purer than the water. Abdullah became angry and asked the Prophet if he could kill his father, but the Prophet told him to be kind and good to him instead.

Ibn Jurayj, another scholar of Qur'anic exegesis, mentioned a story about Abū Qahafah who insulted the Prophet and Abū Bakr, (may Allah be pleased

with him), punched him in the face. When the Prophet found out, he told Abū Bakr not to go back to him. Abū Bakr swore that if he had had a sword at that moment, he would have killed Abū Qahafah. Allah revealed this verse as a reminder to be patient and forgiving.

Mukhtar Al-Hamadani narrated from ʿAbd Allāh ibn Masʿūd, (may Allah be pleased with him) regarding this verse that it was revealed concerning Abū Ubaidah ibn Al-Jarrah (may Allah be pleased with him). His father, Abdullah ibn Al-Jarrah, was killed on the day of Uhud, and it was also said that he was killed on the day of Badr.

Al-Waqidi said: "This is what the people of Sham say, and I have asked men from Bani Al-Harith ibn Fahr, and they said: his father died before Islam."

﴿And if their fathers﴾ meaning: Abū Ubaidah and Abdullah (may Allah be pleased with them), sons of Abdullah bin Abi.

﴿Or their sons﴾ meaning: Abū Bakr (may Allah be pleased with him) called his son Abdullah to join him in the front line on the day of Uhud, and he said: "O Prophet of Allah, let me be in the first rank." The Prophet (PBHU) said: **"Satisfy us with yourself, O Abū Bakr. Don't you know that you are with me as my hearing and sight?"**

﴿Or their brothers﴾ meaning: Musab ibn Umair (may Allah be pleased with him) killed his brother, Ubayd bin Umair, on the day of Uhud.

﴿Or their kindred﴾ meaning: ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) killed his uncle, Al-As ibn Hishām ibn Al-Mughirah, on the day of Badr, and Ali and Hamza (may Allah be pleased with them) killed Utba and Shayba, sons of Rabi'ah, and Al-Walid bin Utba on the day of Badr.

﴿Those - He has decreed within their hearts faith﴾ meaning: those who did not support those who opposed Allah, He decreed faith in their hearts, meaning: He established faith in their hearts.

And it was also said: He placed faith in their hearts, as in His saying: ﴿So include us among the witnesses﴾ [Aal Imran: 53], meaning: make us among them.

And His saying: ﴿So I will inscribe it (this fact) for those who fear Me﴾ [Al-Araf: 156], the majority reading is: ﴿He has decreed﴾, with a fatha on the kaf and taa, and a fatha on the noon of "faith" with the meaning of Allah has decreed it. This is better than His saying: ﴿And He will support them﴾ and ﴿And admit them﴾.

Abū Al-Aliyah, Zur ibn Hubaysh, and Al-Mufaddal, narrated from Asim: ﴿Faith has been inscribed upon their hearts﴾ without mentioning the doer.

Zur bin Hubaysh also read ﴿And their kindred﴾ with an alif and a kasrah on the taa to indicate the plural, and Al-Asha narrated it from Abū Bakr from Asim. Al-Rabi' ibn Anas said: It means that faith has been established in their hearts, so it is certain and sincere.

And it was also said that it means that faith has been written on their hearts, like His saying: ﴿In the trunks of palm trees﴾ [Taha: 71].

It is said: "They were judged with faith, so mention the hearts, because it is the place for it. And supported them with a spirit from Him." Al-Hassan said: "Strengthen them with victory from Him." And As-Suddi said: "The spirit refers to faith." Al-Rabi' said: "He supported them with the Qur'an and its proofs, like the verse: 'And thus We have revealed to you a spirit from Our command.' " Ibn Jurayj said: "With light, evidence, and guidance." And it is said: "With the mercy of Allah." And some scholars said: "He supported them with Jibril, PBHU." **"And admit them to gardens beneath which rivers flow,"** meaning: orchards with flowing rivers of water, and their springs, and wine, and honey, and milk, flowing beneath their chambers and dwellings. "They will abide therein," perpetually. "Forever," never ending. "May Allah be pleased with them," meaning: before their actions. "And they are pleased with Him," rejoicing in what He has given them. "Those are the party of Allah. Unquestionably, the party of Allah - they are the successful." They are mentioned as being eternally in the established bliss and everlasting happiness.

(1)[3060] Ibn Fanjawayh informed me, he said: Abdullah ibn Yusuf informed us, he said: Muḥammad ibn Hamdan ibn Sufyan informed us, he said: Muḥammad ibn Yazīd ibn Ubaidullah ibn Sulaiman informed us, he said: Al-Murdas Abu Bilal informed us, he said: Isma'il narrated to us, from Sa'id ibn Abi Sa'īd Al-Jurjani, from one of his teachers, who said: " Dāwūd (David), (PBHU), said: 'My Lord, who are Your party and those around Your throne?' So Allah the Exalted revealed to him: 'O Dāwūd, their eyes are humbled, their hearts are pure, their hands are clean. They are My party and those around My throne.'"

(1) [3060] Evaluation of the The assessment of the reliability of the chain of transmitters:
- There is a narrator in the chain whose biography I could not find, and Murradis was condidered a slightly weak narrator by Ad-Dāraquṭnī. Moreover, the Sheikhs of Sa'īd are not known.

The authentication of Ḥadīth:
- Refer to "Al-Jami' li Ahkam al- Qur'an" by al-Qurtubi, 17/309, through the narration of Sa'īd ibn Abi Saeed al-Jurjani with a similar wording.

Surah Al-Hashr

Surah Al-Hashr is a Madinan surah consisting of twenty-four verses with no variations. It contains forty-five words and nineteen hundred and thirteen letters.

(1)[3061] Abū Al-ʿAbbās Sahl ibn (Muḥammad ibn) Sa'īd Al-Marwazi narrated to us that his grandfather Abu Al- Ḥasan Al-Mahmudi narrated to him that Ibrahim ibn Tamim narrated to him that Mahmoud ibn Al-ʿAbbās ibn Jalalah narrated to him that Muḥammad ibn Shuja (on the authority of Zaid Al-Umee and Abu Nadr) narrated from Ibn ʿAbbās (may Allah be pleased with both of them) that the Prophet (PBUH) said: "Whoever recites Surah Al-Hashr, nothing will remain of Paradise, Hell, the Throne, the Chair, the Veil, the seven heavens, the seven earths, the animals, the winds, the clouds, the birds, the beasts, the trees, the mountains, the sun, the moon, and the angels except that they will pray for him and seek forgiveness for him. If he dies during the day or the night, he will die as a martyr."

In the name of Allah, the Most Gracious, the Most Merciful.

[Qur'an 59:1] Allah says in Surah Al-Hashr, [verse 1] ﴿Whatever is in the heavens and earth exalts Allah, and He is the Exalted in Might, the Wise.﴾ The commentators have said that this surah was revealed in its entirety regarding the Banu Nadir tribe. When the Prophet (PBHU) entered Medina, the Banu Nadir

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(1) **[3061] The assessment of the reliability of the chain of transmitters:**

- In its a chain of narration, I could not find a boigraphy for one of its narrators, and both Muḥammad ibn Shuja' and his sheikh are weak. This Ḥadīth has been discussed in the early parts of the Surahs, and it is considered fabricated.

The authentication of Ḥadīth:

- Al-Wahidi has narrated it in "Al-Waseet" 4/269 through the route of Abu Amr ibn Matar, who heard it from Ubay ibn Ka'b with a similar wording. Al-Wahidi mentioned in the margin that he couldn't find the original source. Al-Qurtubi also narrated it in "Al-Jami' li-Ahkam al-Qur'an" 1/18 with a similar wording, and attributed it to Ath-Tha'labi.

made an agreement with him that they would not fight against him or with his enemies. The Messenger of Allah PBHU accepted their agreement. However, when the Prophet PBHU fought the Battle of Badr and achieved victory over the disbelievers, the Banu Nadir said: 'By Allah, he is the Messenger whose description we find in the Torah, and no flag is raised against him.' But when the Prophet (PBHU) fought the Battle of Uhud and the Muslims were defeated, some of the Banu Nadir became doubtful, hypocritical, and hostile towards the Messenger of Allah (PBHU) and the Muslims. They broke the covenant that had been made between the Prophet (PBHU) and themselves. Ka'b ibn Al-Ashraf rode with forty Jewish riders to Mecca and met with the Quraysh. They formed an alliance and made an agreement to unite against the Prophet (PBHU). Abu Sufyan also came with forty men and met with the Banu Nadir at the Ka'bah. Some of them pledged allegiance to each other behind the curtains of the Ka'bah. Ka'b ibn Al-Ashraf then returned to Medina with his companions. Jibril (Gabriel) came down to the Prophet (PBHU) and informed him of the plot and the agreement made between Ka'b, Abu Sufyan, and the others. The Prophet (PBHU) ordered Muḥammad ibn Maslamah Al-Ansari to kill Ka'b. Muhammad killed him, even though he was Ka'b's foster brother. Hassan enchanted the following poetic lines about this:

"Praise be to Allah for the group I met,

O son of truth and O son of nobility.

They bring light, delicate eggs to you

As playful as lions in a den drinking.

Until they reached you in the land of your people

And they killed them with crushed eggs.

They sought victory for the religion of Muḥammad

And belittled every unjust matter.

And Ka'b ibn Mālik, (may Allah be pleased with him) and Ḥassān, said about it:

Ka'b, stunned, was betrayed by them

And he became helpless at his demise.

On both hands, he was then lifted

By our men who were marked with courage.

By the command of Muḥammad, when he conspired at night

Against Ka'b, the brother of Ka'b who was walking.

He was not reluctant, so he was brought down with deception

And praised is the brother of the trustworthy, the daring."

The Prophet (PBHU) learned from them about treachery and breaking the covenant once again. The Prophet (PBHU) went out with them, along with Abū Bakr, ʿUmar, and Ali (may Allah be pleased with them) to pay the blood money for the two Muslim men who were killed by Amr ibn Umayyah Al-Dārimī while they were on their way back from Bir Ma'una, when they sought refuge with the Banu Amir tribe. They agreed to pay the blood money and were sitting under a fortress when Jibril (PBHU) took the Prophet (PBHU) by the hand, raised him up, and moved him away from under the fortress. Suddenly, they heard someone asking who would throw a boulder on Muḥammad's head so that they could be at ease. A man said that he was willing to do so, but Allah protected the Prophet (PBHU). This incident had passed, as did the story of the killing of Ka'b ibn al-Ashraf. When Ka'b was killed, the Prophet (PBHU) ordered the people to march towards the Banu Nadir tribe, who lived in a village called Zuhra. When the Prophet (PBHU) arrived, he found them mourning over Ka'b, who was their leader. They said to him, "O Muḥammad, a weeping and grieving woman for a grieving and weeping woman and son of a weeping woman. He said: "Yes." They said: "Let us weep with sorrow and then follow your orders." So the Prophet (PBHU) said: "Leave Medina." They said: "Death is nearer to us than that." So they called for war and permission to fight, and the hypocrites, including Abdullah bin Ubai and his companions, encouraged them not to leave the fortress,

promising to fight alongside them and not to abandon or betray them. They said that if they left, they would come out with them and help them. They were trained in the narrow streets and fortified them. However, they intended to betray the Prophet (PBHU) and agreed to do so. They sent a message to him to come out to them with thirty of his companions, and they would send thirty of their scholars to meet him halfway, where they would listen to him. If they believed in him, they would all be safe. So, the Prophet (PBHU) went out with thirty of his companions, and thirty rabbis went out to meet him. Some of the Jews said to each other, "How can we get to him when he has thirty companions who all want to die before him?" So they sent a message asking how they could trust him when they had sixty men. They suggested that three of the Prophet's companions should come out, and three of their scholars should come out to meet them, where they would listen to him. If they believed in him, they would all be safe. So, the Prophet (PBHU) went out with three of his companions, and three of the Jews went out, holding daggers and intending to assassinate him. But a sincere woman from the Banu Nadir tribe, who was a Muslim, sent her brother to warn the Prophet (PBHU) of the plot. Her brother hurried to the Prophet (PBHU) and informed him of the plot, and when the next day came, the Prophet (PBHU) went to them with his troops and besieged them for twenty-one nights. When Allah instilled fear in their hearts and they lost hope in the support of the hypocrites, they asked the Prophet (PBHU) for peace. He refused to negotiate except on the condition that they leave Medina as he ordered, and they agreed to do so, leaving with only their weapons and the knowledge that they could never return."

Ibn ʿAbbās (may Allah be pleased with him) said: "Each family should be provided with three camels to carry their belongings, and the Prophet (PBUH) will take what remains."

Ad-Ḍaḥāk said: "Give every three families a camel and a water skin, and they did that and left the city to go to Sham via Adru'at and Jericho except for the families of Abu Al-Hakik and Huwayy ibn Akhtab, as they joined the

Khybar battle, and a group of them went to Hira, which is mentioned in (Qur'an 59:2) of Surah Al-Hashr where Allah Almighty says: ﴿It is He who expelled the disbelievers among the People of the Scripture from their homes.﴾ This means the Bani Nadir from their homes in Madinah."

Ibn Isḥāq said: "The expulsion of Bani Nadir was the reason for the Prophet (PBUH) to return from the Battle of Uhud. The Banu Qurayza was conquered two years after this battle, and it was one of the Ahzab."

"The first ones to be mustered" refers to the fact that they were from a tribe that had not previously experienced being exiled, and Allah Almighty had decreed that they would be exiled; had it not been for that, they would have been punished in this world. They were the first to be exiled to Sham.

Ibn ʿAbbās (may Allah be pleased with him) said: "If anyone doubts that the gathering will be in Sham, let him read this verse, as the Prophet (PBUH) said to them, 'Leave,' and they asked, 'Where to?' and he said, 'To the place of gathering.' So Allah Almighty revealed the verse: 'For the first ones to be mustered.' "

Al-Kalbī said: "He only said 'For the first ones to be mustered' because they were the first ones to be mustered from the People of the Scripture and they were expelled from Hijaz."

Mura Al-Hamdani said: "This was the first gathering from Madinah, and the second gathering was from Khaybar. Under the leadership of ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him), all of the Arabian Peninsula to Adru'at and Jericho in Sham was gathered in those days."

Qatadah said: "This was the first gathering, and the second gathering will be a fire that will gather them from the east to the west, and you will spend the night wherever they spend the night, and you will camp wherever they camp, and you will eat whatever is left behind by them."

Yaman ibn Raa'ib said: "He (referring to Allah) said to the first of the gathering (referring to the verse 'What did you think...') because Allah opened upon His Prophet (PBHU) in the first battle against them (the Jews), and it was said that this was the first gathering, a gathering to Sham (Syria). Then on the

Day of Judgment, all creatures will be gathered to Sham. Al-Ḥasan said that they (the Jews) were the Banu Qurayza, but the rest of the interpreters disagreed and said that the Banu Qurayza were not gathered, but rather they were killed.

"What did you think," O believers, "that they would leave?" (referring to the Jews leaving Medina) This was because of the Jews' great influence and strength in the hearts of the Muslims. "And they thought," meaning the Jews, "that their fortresses would protect them from Allah's decree, but Allah's decree came upon them from where they did not expect it." As-Suddi said that this refers to the killing of Ka'b ibn Al-Ashraf. "And He cast terror into their hearts, so that they destroyed their homes with their own hands and the hands of the believers." (referring to the destruction of their own homes by the Jews) The majority reading is to reduce the verb "destroyed," meaning they demolished their homes. However, Abū ʿAbd al-Raḥmān As-Sulami, Al-Ḥasan Al-Basri, Nasr ibn Asim, Al-Laythi, Abū Al-Aliyah, Qatadah, Abū Amr ibn Al-Ala, Isa ibn ʿUmar, and Abū Ja'far read "destroyed" with emphasis, meaning "destroyed with great force."

Abū Amr said: "I chose to read it with emphasis because when something is left in ruins without anyone inhabiting it, it is called ruins. But the Banu Nadir did not leave their homes in ruins so that they would migrate from them. Rather, they demolished them by breaking and destroying them." Abū Ubaid and Abū Hatim also chose to read it with emphasis.

Al-Zuhri said that when the Prophet (PBHU) made peace with the Banu Nadir, they asked him if they could take with them whatever their camels could carry. They then started looking at the wooden pieces in their homes that they liked, such as pillars or doors, and began to demolish their homes and take those pieces with them on their camels. This caused the believers to suffer from the remaining ruins.

Ibn Zaid said: "They used to uproot pillars, tear down roofs, and dig into walls. They would even remove the wood until the pegs were destroyed, so that the Muslims would not inhabit them after them out of envy and malice." Ibn

ʿAbbās (may Allah be pleased with him) said: "Whenever the Muslims appeared on a house from their houses, they demolished it to make room for the battlefield, and they dug through their houses from the back. They would come out to the next house to take refuge in it, and they would break what was behind them. They would throw what the companions of the Messenger of Allah (PBHU) had left behind." And it is said that they blocked their alleys with them, meaning that they exposed them to this. And if it is softened, its meaning is that they left them broken and empty, and it is possible that he meant the meaning of destruction, so it would be like fulfilling the vow of a man.

Ad-Ḍaḥāk said: "The Muslims made it a habit that every time they destroyed something from their fortresses, they would demolish their own houses with their hands and destroy them, then the Muslims would rebuild what the Muslims had destroyed." Qatadah said: "The Muslims used to destroy what was behind them, and the Jews would destroy them from within." (This is the meaning of Allah's saying: "They destroyed their own houses with their hands and the hands of the believers.") So take heed, O people of understanding.

[Qur'an 59:3] Allah says: ﴿And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.﴾

[Qur'an 59:4] Allah says: ﴿That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty.﴾ Some recited it as ﴿and whoever opposes Allah,﴾ with a weakened pronunciation as in the verse from Surat Al-Anfal (verse 13): ﴿And whoever opposes Allah,﴾ and the rest merged. Indeed, Allah is severe in penalty.

[Qur'an 59:5] Allah Almighty says, ﴿What you cut down of the trees or left standing on their roots, it was by Allah's leave.﴾ This was when the Prophet (PBHU) was sent to the tribe of Banu Nadir, who had taken refuge in their forts, and he ordered their palm trees to be cut down and burned. They were terrified by this and said, "O Muhammad, you claim that you seek

good, so how can cutting down palm trees and uprooting trees be good? Did you find anything in what was revealed to you that permits corruption in the land?" This caused confusion among the Muslims and they feared that it might lead to corruption, so they disagreed on what to do. Some of them said, "Do not cut them down, for they are among the blessings that Allah has bestowed upon us." Others said, "Cut them down and provoke them with that." Allah Almighty then revealed this verse to confirm the position of those who prohibited cutting down the trees and to permit those who did so without sin. It informed us that whether they were cut down or left standing was by the permission of Allah Almighty.

(1)[3062] Abdullah ibn Hamid reported to us, who said: Muḥammad ibn Ḥasan informed us, who said: Muḥammad ibn Yaḥyā, ʿAbd al-Raḥmān ibn Bashir, Abū Al-Azhar, and Hamdan Al-Salami reported to us, who said: ʿAbd al-Razzāq informed us, who said: Ibn Jurayj reported to me, who said: Musa ibn Uqba narrated to me from Nafi, who narrated from Ibn ʿUmar, may Allah be pleased

(1) **[3062] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, the sheikh of the compiler has not been criticized or praised, but he has been confirmed through other routes as will be mentioned.

The authentication of Ḥadīth:
- Al-Bukhari narrated it in his book "Al-Harth wa al-Mazar'ah", chapter on cutting trees and palm trees (2326), through the route of Juwairiyah who heard it from Nafi' with a similar wording. Muslim also narrated it in his book "Al-Jihad", in the chapter on the permissibility of cutting the trees of non-believers and burning them (1746), and Abu Dāwūd narrated it in his book "Al-Jihad", chapter on burning in the lands of the enemy (2615).
- Al-Tirmidhī narrated it in his book "Tafsir", in the chapter on Surah Al-Hashr (3313), and Abu 'Isa said: "This is a Hasan Sahih Ḥadīth (sound and authentic)," and all of them narrated it through the route of Al-Laith from Nafi' with a similar wording. Al-Wahidi also narrated it in "Asbab al-Nuzul" (437-438) through the route of Abdullah ibn Al-Mubarak from Musa ibn 'Uqbah with a similar wording, and Al-Baghawī narrated it in "Ma'alim al-Tanzil" 8/71 through the route of Al-Laith from Nafi' with a similar meaning.
- See: "Al-Jami' li-Ahkam al-Qur'an" by Al-Qurtubi 18/7, and see: the first and second verses in "Al-Bidayah wa al-Nihayah" 4/77 where "Bastar" is replaced by "Banzah," "Ardina" is replaced by "Ardna," and "Nathir" is replaced by "Nasir."

with them both, that the Prophet (PBHU) cut down the palm trees of Banu Nadir and burned them. Ḥassān, may Allah be pleased with him, said about this:

"The supporters of Quraysh were defeated,

And they had no helper in their own city.

They were given the Book, but they lost it,

And they are blind to the Torah, as if it never existed.

You rejected the Qur'an, although you were given it,

While you accepted the truth that was spoken by the warner.

A fire at Bawaira came upon the Saraya of Banu Lu'ay,

And it was blazing high in the sky."

Abū Sufyan ibn Harb ibn Abdul Muttalib responded: "May Allah preserve this deed, and may the fire burn in its outskirts. You will know that we are from it, and you will learn which land we will support. If the palm trees had riders, they would have said that there is no place for you here, so leave."

(1)[3063] Narrated by Abū Abdullah Muḥammad bin Abdullah, Abu Muḥammad Isḥāq ibn Ibrahim, Abū Ali Al- Ḥusayn ibn Muḥammad, Abu Al-Qasim Al-Ḥasan bin Muḥammad, and Abū Al-ʿAbbās Al-Asim, they said: "Narrated to us Ar-Rabi' ibn Sulaiman, who said: Shafi'i told us, on the authority of Mālik, on the authority of Nafi', on the authority of Ibn ʿUmar, may Allah be pleased with both of them, that the Prophet (PBUH) ordered the burning of the date palm trees of Bani Nadir. Ḥassān ibn Thābit said about this incident:

"The fire of Al-Buwaira spreading far and wide, however, it was easy to be handled by Bani Luay."

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(1) **[3063] The assessment of the reliability of the chain of transmitters:**

- In its chain of transmission, Isḥāq ibn Ibrahim and Abu Ali al- Ḥusayn ibn Muḥammad are mentioned, and I did not find any criticism or commendation for them. Abu al-Qasim spoke about them, but they were criticized by both al-Hakim and Abu al- ʿAbbās.

The authentication of Ḥadīth: Refer to the previous Ḥadīth.

This incident was the cause for the revelation of the following verse in the Qur'an: ﴿Whatever palm trees you cut down or leave standing upon their roots - it is by permission of Allah.﴾ [Qur'an 59:5]

The scholars differed in their opinions about what "Al-Lyna" refers to in the verse ﴿And cut off from al-lyna trees﴾ (Qur'an, Surah Al-Mu'minun, verse 20). Some scholars said it means everything below the ajwa date on the palm tree, as the whole tree is soft except for the ajwa date. This was the opinion of ʿIkrima, Yazīd via Ruman, Qatadah, and a narration from Ibn ʿAbbās. They also said that the people of Medina call the different types of dates "al-asnaf" except for the ajwa date, which is considered one kind of date. The word "al-Lyna" originally had a "waw" before the "ya" and meant color, and it was changed to a "ya" with a kasra to indicate a breaking of the letter before it.

Al-Zuhri said that al-Lyna refers to all the colors of the palm tree except for the ajwa date and the barniyah date. Mujāhid, Atiyyah, and Ibn Zaid said it refers to the whole palm tree without exception. Al-Aufi narrated from ibn ʿAbbās that al-Lyna refers to a color of the palm tree(1).

Sufyan said that al-Lyna refers to the noble parts of the palm tree. Maqatil said that it refers to a specific type of date on the palm tree called "al-Lawn" which is bright yellow and has a visible kernel that is covered by the flesh. It was considered one of their best dates and the most beloved to them. They would go through great difficulty to obtain it as each palm tree only produced a few. They accused the believers of hypocrisy for claiming to hate corruption while they themselves were cutting down trees. They asked the believers to leave these palm trees alone, as they belong only to those who possess them. It was also said that al-Lyna refers to the palm trees that are close to the ground.

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(1) **[3064] The assessment of the reliability of the chain of transmitters:**
- In its chain of transmission, Abdullah ibn Hamid did not have any criticism or commendation.

The authentication of Ḥadīth: Al-Ṭabarī narrated it in his book "Jami' al-Bayan" (28/33), and refer to "Ma'alim al-Tanzil" by Al-Baghawī (8/73), and "Zad al-Masir" by Ibn al-Jawzi (8/208).

"And Al-Akhfash recited:

The cooing of the dove pained me when it sang

About separation from loved ones on top of the soft palm trees.

And the Arabs call all the colors of the palm tree "Lina."

Dhul-Ruma, Gilan ibn 'Uqbah Al-Tamimi said:

As if my enemies have set up a bird's nest

On a soft palm tree they desire in the south.

He also said:

The path of the rhymes is on top of the Lina

Dew on its feathers glistens during the night.

"Lina" is the singular form of "Lina," and it is also said as "Lian."

Imru' al-Qays described his horse's neck:

And its smoothness is like the Lian's branches

The hunter kindled fire in it with the arrows.

"If you do not cut it down except by Allah's permission," meaning, if you do not cut it down, then it is by His command. Abdullah, may Allah be pleased with him, read, "You did not cut down any of the Lina, nor did you leave it standing on its roots," meaning, standing on the market. Al-A'mash also read it the same way. The meaning is that you did not cut it down except by Allah's permission, meaning by His command.

"And let the disbelievers be humiliated," meaning that Allah will humiliate the Jews and the disbelievers with it and with His Prophet and His Book, and He will anger them.

[Qur'an 59:6] says, ﴿And what Allah restored to His Messenger from the people of the towns,﴾ meaning that He returned it to him, and it was from the spoils of war that belonged to the Banu Nadir.

"So you did not make an expedition against it with horses or camels," meaning that you did not cut any part of it, nor did you cause any hardship, nor did you

spend any provisions, nor did you encounter any war. Rather, it was from the city, two miles away, as Al-Fur'a said, so they walked to it and did not ride horses or camels except for the Prophet (PBHU), who rode a camel. He opened it through a peace treaty and expelled them from it, and he guarded their wealth. The Muslims asked the Prophet (PBHU) for a division of the spoils, so the verse was revealed: ﴿And what Allah restored to His Messenger from them - you did not spur for it [on horseback or camel] any expedition﴾ (Qur'an 59:6). The Prophet (PBHU) distributed the spoils of war between the immigrants and did not give anything to the Ansar except for three of them who were in need. They were Abu Dujana Simak ibn Kharsha, Sahl bin Hunayf, and Al-Harith bin As-Simmah. Only two men from the Banu Nadir surrendered, Sufyan ibn Umayr ibn Wahb and Sa'd ibn Wahb. They became Muslim and handed over their wealth, which the Prophet kept exclusively for himself. The Prophet spent a year's worth of the spoils of war on his family, and the rest he kept as provisions and weapons for the sake of Allah.

(1)[3065] It was narrated that ʿUmar ibn al-Khaṭṭāb (may Allah be pleased

(1) **[3065] The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy, except for the sheikh of the compiler, for whom I did not find any criticism or praise.

The authentication of Ḥadīth:
- Al-Bukhāri narrated it in the book of Jihad and Expedition, the chapter of the use of shields and who hides behind his companion's shield (2904), from the route of Ali ibn Abdullah, from Sufyan ibn Bih, in a similar way. Muslim also narrated it in the book of Jihad and Expedition, the chapter of the ruling of spoils of war (1757), from the route of Ishaq ibn Ibrahim, from Sufyan ibn Bih, in a similar way. Abu Dāwūd
- also narrated it in the book of Land Tax and Spoils of War, the chapter of the companions of the Prophet who participated in the battle of Safiyyah (2965), from the route of Ahmad ibn Abda, from Sufyan ibn Bih, in a similar way. Al-Tirmidhī also narrated it in the book of Jihad, the chapter of what has been mentioned about spoils of war (1725), from the route of Ibn Abi Umar, from Sufyan ibn Bih, in a similar way. Abu Isa said: "This Ḥadīth is authentic and sound."
- Al-Nasāʾī also narrated it in the book of spoils of war, the chapter of dividing spoils of war, 7/139, from the route of Ubaidullah ibn Said, from Sufyan ibn Bih, in a similar way. Imam Ahmad also narrated it in the Musnad, 1/48 (337), from the route of Sufyan ibn Bih, in a similar way.

(1) The Qadi ʿIyad said: Al-Maziri said that the wording that was attributed to Al-ʿAbbās (may Allah be pleased with him) does not befit him, and it is impossible

with him) said: "The wealth of Banu Nadir was among the things that Allah bestowed upon His Messenger (PBHU) that the Muslims did not conquer with horses or vehicles. It was therefore pure for the Messenger of Allah (PBHU), who spent some of it on his family and kept the rest as provisions and weapons for the sake of Allah."

(1)[3066] Muḥammad ibn Abdullah ibn Hamdun informed us, who said: Ahmed ibn Muḥammad ibn al-Ḥasan informed us, who said: Muḥammad ibn Yaḥyā informed us, who said: Muḥammad ibn Yusuf informed us, who said: Ibn Ayyinah reported from Ma'mar, from Al-Zuhri.

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that Ali (may Allah be pleased with him) had any of these qualities. We only assert infallibility for the Prophet (peace be upon him) and those who are testified to as such. However, we are obligated to have a good opinion of the Companions, may Allah be pleased with them all, and to reject any immoral behavior attributed to them. If the ways to interpret such statements are blocked, we ascribe lies to the narrators of such reports.

- Al-Maziri said: If this wording must be asserted and we have not dispelled the illusion of the narrators, then the best explanation is that it came from al-'Abbas, and it was to indicate the lineage of his nephew, as he was like his son. He said: "It is not believable, and he knows the innocence of his nephew's reputation from such an accusation." Perhaps he intended to deter him from what he believed to be a mistake. If he did indeed have these qualities, it must be interpreted properly.
- See: The margin of Sahih Muslim, vol. 3, p. 1379.

(1) **[3066 - 3067] The assessment of the reliability of the chain of transmitters:**

- The sheikh of the compiler in the first isnād is not mentioned with any criticism or authentication, and in the second it is vague.

The authentication of Ḥadīth:

- It was narrated by Al-Bukhārī in the book of "Obligatory Charity Tax" under the chapter "Obligation of the Charity Tax" (3094), through the route of Mālik bin Anas, from Ibn Shihāb, in a detailed manner. It was also narrated by Muslim in the book of "Jihād and Expedition" under the chapter "Ruling of Booty" (1757), through the route of Juyayrīyah, from Mālik, in a similar manner. Additionally, it was narrated by Al-Nasā'ī in the book of "Booty" under the chapter "Division of Booty" (4154), through the route of 'ikrimah ibn Khālid, from Mālik, with a similar meaning. It was also narrated by Imam Ahmad in "Al-Musnad" (1/48, 337) through the route of 'Amr, from Al-Zuhrī, with a similar meaning. Furthermore, At-Tabarī narrated it in "Jāmi' Al-Bayān" (8/82) through the route of Ibn 'Abdul-'Ala, with a similar meaning. See "Al-Jāmi' li-Ahkām Al-Qur'ān" (18/11) by Al-Qurtubi for a similar narration.

(2)[3067] I was informed that Muḥammad ibn Jarir said: Ibn ʻAbd al-A'la told us that Ibn Thawr narrated from al-Zuhri, from Mālik ibn Aws ibn al-Hadathan, may Allah be pleased with him, who said: ʿUmar ibn al-Khaṭṭāb, (may Allah be pleased with him), sent for me. When I entered upon him, he said, "The people of Abiyat from your tribe have come to me and we have ordered that they be given some pasture land. Divide it among them." I said, "O Amir al-Muminin, command someone else to do that." He said, "Take it, O man, while I am in the same position as you." At that moment, his patron came to him and said, "'Abd al-Raḥmān ibn ʻAwf and al-Zubayr and Sa'd, may Allah be pleased with them, are seeking permission to enter." He said, "Give them permission." Then he waited for an hour and came back and said, "This is ʻAli and al-Abbas, may Allah be pleased with them, seeking permission to enter." He said, "Give them permission." When al-ʻAbbās entered, he said, "O Amir al-Muminin, judge between me and the people of this treacherous, wicked, and traitorous man. At that time, they were disputing over the property that Allah Almighty had given to His Messenger as spoils from the Banu al-Nadir." The people said, "O Amir al-Muminin, judge between them and relieve each of them from his opponent, for their dispute has been going on for too long." He said, "I adjure you by Allah, by Whose command the heavens and the earth stand, do you not know that the Messenger of Allah (PBUH) said, 'We do not bequeath what we leave as a sadaqah.'"

They said, "That has been said." He said to them, "Do you know that the Messenger of Allah (PBHU) said that?" They said, "Yes." He said, "Then I inform you of this share: Indeed, Allah the Almighty favored His Prophet with something that He did not give to anyone else, and He said, 'And what Allah gave to His Messenger from them - you did not spur for it [in horses] or camels.' This was special for the Messenger of Allah, and I swear by Allah that he did not choose it over you or withhold it from you. Rather, he distributed it among you until this money remained. So, the Messenger of Allah would spend on his family their due and put the remaining in the wealth of Allah the Almighty."

"Allah sends His messengers upon whomever He wills." Mujāhid said, "Allah the Almighty taught them (His messengers) and mentioned to them that He supported His Messenger and them without cavalry or equipment, but Allah sends His messengers upon whomever He wills, meaning, He supports them against whomever He wills among their enemies. And Allah is over all things competent."

[Qur'an 59:7] Allah the Almighty says, ﴿And what Allah gave to His Messenger from them - so for Allah is [to be used by] His Messenger and for [the] near relatives and orphans and the needy and the [stranded] traveler, so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.﴾

His statement, "from them" means from the wealth of the disbelievers of the villages. Ibn ʿAbbās (may Allah be pleased with him) said, "They are Quraizah and Nadir, and they were in the city of Medina and its outskirts, and Uraina and Yanbu', which Allah the Almighty made for His Messenger to govern as he wished, and they all came under his authority."

"So for Allah" means that He orders you regarding it as He wills. "And for the Messenger" means that when the Messenger of Allah (PBHU) opened the valley of the villages, some of his companions said, "Why don't we divide it?" Then this verse was revealed. "And for [the] near relatives" means the Prophet's (PBHU) relatives from Banu Hashim and Banu Muttalib.

The scholars differed on whether his close relatives deserved a share of the spoils of war and the booty. Some scholars said, "They deserve it due to their close relation to the Prophet." They were exempt from paying Zakat, and their need or lack thereof is not taken into consideration. This was the view of Imam Shafi'i and his followers, may Allah have mercy on them. Others said, "They only deserve it due to their need, not their close relation." This was the view of Imam Abu Hanifah and his followers, may Allah have mercy on them. Muḥammad ibn al- Ḥasan said, "They should share equally and the males

should not be given over the females."

The verse ﴿and to the orphans and the needy and the wayfarer﴾ mentions the ruling of these two verses. Scholars have differed in interpretation. Some have said that the phrase ﴿what Allah has bestowed upon His Messenger from the people of the towns﴾ refers to the spoils that Muslims took from the possessions of the disbelievers by force and victory during the early days of Islam, specifically for those mentioned in Surah Al-Hashr, excluding those who were forcibly made to pay. This was then abrogated by Allah's statement in Surah Al-Anfal: ﴿And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger﴾ This is the opinion of Yazīd ibn Ruman and Qatada.

Others have said that the first verse explains the ruling of the wealth of Banu Nadir, specifically for His statement ﴿what Allah has bestowed upon His Messenger from them﴾, while the second verse applies to all wealth that was obtained without fighting or confiscation through horses and camels.

Still, others have said that the two verses are one, and the second verse explains the distribution of the wealth mentioned in the first verse. Note that the wealth of the leaders and governors is categorized into three types: First, what is taken from Muslims in the process of purifying them, such as charity and alms. Second, spoils obtained by Muslims from the disbelievers by war, oppression, and victory. Third, al-fay', which is the wealth returned to Muslims from the disbelievers without fighting or confiscation of horses and vehicles, such as the money of peace, jizya, land tax, and tithe taken from the traders of the disbelievers when they enter the land of Islam, or when the disbelievers flee and leave their wealth, or when one of them dies in the land of Islam with no heir. As for charity, it is to be spent as mentioned by Allah: ﴿Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler.﴾[Qur'an 9:60]

The statement has passed on the people of Sahman. As for the spoils, they were in the early days of Islam for the Messenger of Allah (PBUH) to do with them as he pleased, as Allah Almighty said in Surat Al-Anfal: ﴿Say, [O Muhammad], ﴾ The excess [beyond needs].﴿ [8:1] Then this was abrogated by His saying: ﴿And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler.﴾ [8:41] The verse, so Allah made four-fifths of it for the spoils to be divided among them. As for the money, goods, clothes, livestock, and mounts, they are divided among them and not held back from them.

As for the land, the jurists differed in their opinions about it. Malik, may Allah have mercy on him, said: "It is for the Imam to withhold the lands from them and make them a waqf for the interests of the Muslims."

Abū Hanifa, may Allah have mercy on him, said: "The Imam has the option of dividing it among them or withholding it from them and making it a waqf for the interests of the Muslims."

And Al-Shafi'i, may Allah have mercy on him, said: "The Imam cannot withhold it from them without their consent, and its judgment is like that of other money, which is optional. Allah Almighty took the fifth of it out after adding it to them by saying: 'anything you obtain of war booty,' indicating that the rest is for them and their right. The remaining fifth is divided into five shares: one share for the Messenger of Allah (PBUH), one for his near relatives, one for the orphans, one for the needy, and one for the wayfarer. As for the spoils, they used to be divided into twenty-five shares during the time of the Prophet (PBUH), four-fifths of which, i.e., twenty shares, were for the Messenger of Allah (PBUH) to do with as he pleased, and to judge as he wished. The remaining fifth is divided as the fifth of the spoils. As for the four-fifths that were for him (PBUH), the jurists differed after his death about what to do with them.

So the people said: "It (referring to a certain matter) is to be distributed to the vigilant Mujahideen for fighting in the mountain passes," which is one of the opinions of Imam Shafi'i, may Allah have mercy on him. Others said: "It is to be distributed to the interests of Muslims, such as the construction of dams, digging

of rivers, building of bridges, and the like, starting with the most important first," which is the other opinion of Imam Shafi'i, may Allah be pleased with him. As for the fifth of the booty and the fifth of the spoils that belonged to the Messenger of Allah (PBHU), it is to be distributed to the interests of Muslims after his death without disagreement, as the Prophet (PBHU) said: **"I do not take any of your booty except for the fifth and the fifth is to be returned to you."** Likewise, the money he left behind that was not inherited, but was charity that is to be distributed to the interests of Muslims, as he (PBHU) said: **"We do not leave behind anything as inheritance but charity."** The swords of the Messenger of Allah PBHU were from the booty that Allah gave him to spend on his family for a year, and whatever remained he put it in the storage for weapons and equipment in the cause of Allah, as we mentioned. When the Messenger of Allah (PBHU) died, Abū Bakr, may Allah be pleased with him, became its guardian and did with it what the Messenger of Allah (PBHU) did. Then ʿUmar, (may Allah be pleased with him), became its guardian just as the Messenger of Allah (PBHU) and Abū Bakr did before him. When Uthman, may Allah be pleased with him, became its guardian, he did so in the same way as the Messenger of Allah (PBHU) and his companions did. Then Ali ibn Abi Talib, may Allah be pleased with him, became its guardian by way of guardianship and made it his responsibility, following the same way as the Messenger of Allah PBHU and his companions did. And success is with Allah.

(1)[3068] It was narrated to me by Aqil ibn Muḥammad al-Jurjani that Abu al-Faraj al-Baghdadi informed them about Muḥammad ibn Jarir who

(1) **[3068] The assessment of the reliability of the chain of transmitters:**

- In its chain of transmission: I did not find the sheikh of the compiler (i.e., the person who narrated the hadith to the author).

The authentication of Ḥadīth:

- ʿAbd al-Razzāq narrated it in his commentary on the Qur'an , Tafsir al- Qur'an, 2/283-284 from Ma'mar with similar wording, and Tabari narrated it in his book Jami' al-Bayan, 28/37 from Ibn Abdul-A'la with similar wording, and Ma'mar ibn Rashid mentioned it in his book al-Jami', 11/101 from ʿAbd al-Razzāq, from Ma'mar with a similar meaning, and Al-Suyūṭī mentioned it in his book Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur, 6/286, and attributed it to ʿAbd al-Razzāq, Abu Ubaid, Ibn Jarir, Ibn al-Mundhir, and Ibn Mardawayh with similar wording.

said: Ibn Abdul-Aziz informed us, who said: Ibn Thawr informed us, who heard from Ma'mar (from Ayyub) from ʿIkrima ibn Khalid, who narrated from Mālik ibn Aws ibn Al-Hadathan (may Allah be pleased with him) who said: ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) recited the verse: ﴿Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.﴾ [Surat Al-Tawbah: 60] and said: "This is for these (the mentioned categories of people)," then he recited the verse: ﴿And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent.﴾ [Surat Al-Anfal: 41] and said: "This is for these (the mentioned categories of people)," then he recited: ﴿And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the [stranded] traveler, so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.﴾ [Surat Al-Hashr: 7] and then he said: "This verse encompasses all Muslims in general, so there is no one who does not have a right in it." Then he said: "If I live long enough, I will see a shepherd grazing his animals, with his share of them already taken, and he will not have even sweated for it."

Qatadah said: "The portion mentioned in the verse ﴿And what Allah restored to His Messenger﴾ was for those mentioned in the verse. Then it was abrogated by the verse ﴿And know that anything you obtain of war booty﴾ [Surat Al-Anfal: 41], and the one-fifth was allocated to those who had a portion, and what remained from the war booty was for those who fought."

It was said: "Indeed, Surah Al-Hashr was revealed after Surah Al-Anfal, so it is impossible for the earlier verse to abrogate the later one."

Ibn Abi Najih said, "Wealth is of three types: booty, payment, or charity. There is not a single dirham (unit of currency) except that Allah has specified its place (i.e., whether it is halal or haram to acquire it). This is the closest view to the opinion of Imam Shafi'i, may Allah have mercy on him, who believed that the path to taking one-fifth (khums) is the same as the path to taking booty. He believed that four-fifths of the khums were for the Prophet (PBHU), and the remaining fifth was for the benefit of the Muslims. He also had another opinion that the khums was specifically for the soldiers who fought after the Prophet's time.

As for Allah's saying, ﴿Lest there should be [deceptive] gain and wealth [that does not go in the path of Allah]﴾ [Qur'an 59:9], the common reading is "lest there should be gain" with a ya' and "wealth" with a Dammah, meaning "lest the booty becomes a state (i.e., too much power and influence)". However, Abu Ja'far, Al-A'raj, Hisham, and Abu Hayyah read it with a (ta') and a Fatha , meaning "lest the booty and wealth become states (i.e., too much power and influence)".

Isa ibn ʿUmar \ said that both words mean the same thing, but others differentiated between them by saying that "dawla" with a Fatha means victory in war or other things, and it is a source, while "duwlah" with a Dammah is a name for the thing that people trade among themselves, i.e., money. Abū Ubaidah said that "dawlat" is a noun for the thing being traded, and "dawla" is the verb.

The meaning of the verse ﴿Among the rich among you﴾ is that the distribution of spoils should not be exclusive to the leaders, wealthy, and powerful, without including the poor and weak. In the pre-Islamic era, when they gained spoils, the leader took one-fourth, which is called "al-mirba'a", for himself, and then he chose from it whatever he wanted.

One of their poets said:

"You have the mirba'a and the safaya, and your judgment, the active and the curious." Allah revealed this verse to the Messenger of Allah (PBUH) so

that he would distribute the spoils in the locations where he was commanded without taking any fifth from it. When the fifth comes, it will be distributed among all Muslims.

﴿And what the Messenger has given you﴾ means what he has granted you from the spoils and booty. ﴿Take it﴾ refers to the spoils and other permissible things. ﴿And refrain from it﴾ means refrain from the forbidden things such as stolen property. Al-Farra said that this verse was revealed specifically for the leaders, who were imposing the distribution of spoils. Some scholars say it is a general statement. Al-Ḥasan said that in this verse, Allah gives them the spoils and prevents them from the forbidden things.

(1)[3069] Ibn Fanjawayh told me, he said: Abū Hudhayfah Ahmad ibn Muḥammad (ibn Ali) narrated to us, he said: Abu Muḥammad Ubayd ibn Ahmad ibn Ubayd al-Saffar al-Himsi narrated to us, he said: Atiyyah ibn Baqiyah bin al-Walid narrated to me, he said: Isa ibn Abi Isa narrated to us, he said: Musa ibn Abi Habib said: I heard al-Hakam bin Amr al-Thumali, may Allah be pleased with him - and he was a companion of the Prophet (PBUH) - saying: The Messenger of Allah (PBUH) said: "Indeed, this Qur'an is difficult, it is a challenging task for those who abandon it and easy for those who seek it and follow it. My Ḥadīths are also difficult and challenging, and they are the judgment. Whoever adheres to my hadith and memorizes it will be saved with the Qur'an, and whoever is lax with the Qur'an and my hadith has lost this world and the Hereafter. You have been commanded to follow my words and surround my affairs, and follow my Sunnah. Whoever is pleased with my words has indeed pleased with the Qur'an, and whoever scoffs at my words has indeed scoffed at the Qur'an. Allah, the Exalted, says: ﴿And whatever

(1) **[3069] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak, with Musa ibn Abi Habib, whose report is unsound, and there are narrators in its chain whose criticism (i.e., jarh) and praise (i.e., ta'dil) status is unknown.

The authentication of Ḥadīth: Refer to "Al-Jami' li-Ahkam al-Qur'an" by Al-Qurtubi, 18/13, with a similar evaluation.

the Messenger has given you - take; and what he has forbidden you - refrain from﴾(Qur'an 59:7)

(1)[3070] Al- Ḥusayn ibn Muḥammad al-Funhawi informed us, he said: Abdullah ibn Muḥammad ibn Shunbah narrated to us, he said: Ja'far ibn Muḥammad al-Fariyabi and Ubaidullah ibn Ahmad al-Kasa'i narrated to us, they said: Abū Bakr bin Abi Shaybah narrated to us, he said: Mu'awiyah ibn Hishām narrated to us, he said: Sufyan al-Thawri narrated from al-A'mash, from Ibrahim, from Abdulrahman ibn Yazīd who said: Abdullah ibn Masʿūd, may Allah be pleased with him, met a man wearing prohibited clothing, so he said: "Take off this clothing." The man said: "Do I recite a verse from the Book of Allah while wearing this?" He replied: "Yes, recite this verse: 'And whatever the Messenger has given you - take; and what he has forbidden you - refrain from'.﴾ ﴿And fear Allah, indeed Allah is severe in punishment﴾.

[Qur'an 59:8] Allah says, ﴿for the poor immigrants﴾, meaning that this booty should not become the property of the wealthy among you, but for the poor immigrants, who left their homes and wealth out of love for Allah and His Messenger and chose Islam despite its hardships. It has been mentioned that one of them used to tie a stone to his stomach to ease his hunger, and another would take a pit as his shelter in winter. Ja'far ibn Abi Al-Mughira narrated from Sa'īd ibn Jubayr and Sa'īd ibn ʿAbd al-Raḥmān ibn Abza, who said, "There were some immigrants who did not have homes, wives, slaves, or camels to perform Hajj and raid with. So Allah attributed them as poor and assigned them a share in the Zakat, and they were the ones whom the people of Mecca expelled from their homes and wealth, numbering one hundred men." ﴿Seeking bounty from Allah﴾, i.e., provision in Paradise, ﴿and [His] approval﴾, i.e., the satisfaction of their Lord, ﴿and supporting Allah and His Messenger﴾ in jihad in the cause of Allah, ﴿those are the truthful﴾ in their faith.

(1) **[3070] The assessment of the reliability of the chain of transmitters:** It includes Mu'awiya ibn Hishām, who is truthful but prone to making mistakes, and Ibn Shannabah whose criticism or praise is not mentioned.
The authentication of Ḥadīth: Refer to "Al-Jami' li-Ahkam al-Qur'an" by Al-Qurtubi, 18/19, for a similar evaluation.

[Qur'an 59:9] Allah says, ﴿And [also for] those who were settled [in Medina] and [adopted] the faith before them﴾, referring to the Ansar who embraced Islam in their own lands and built mosques before the Prophet migrated, two years before the Hijra. Allah praised them, saying ﴿and [who] love those who emigrated to them and find not any want in their breasts of what the emigrants were given﴾, meaning, they did not feel any resentment, envy, or anger towards the immigrants. ﴿And they prefer [the immigrants] over themselves﴾, i.e., over their own wealth and homes, ﴿even though they were in privation﴾, meaning, they themselves were in need. It is said that they were in dire need. This is because they shared the booty of Banu Nadir with the immigrants, and the Prophet did not give the Ansar anything from it except to three people, as we have mentioned them. Therefore, the Ansar were pleased with that. ﴿And whoever is protected from the stinginess of his soul, it is those who will be the successful﴾.

(1)[3071] Abu Muḥammad al-Shaybani informed us, saying: Abu Al-ʿAbbās al-Thaqafi informed us that Mahmoud bin Khadash narrated to us, saying: "I never took a scale." Muḥammad ibn al-Ḥasan al-Shaybani narrated

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(1) **[3071] Evaluation of the The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is weak, as it includes Muḥammad ibn Al- Ḥasan Al-Shaybani who is not reliable, but the Ḥadīth is authentic through other routes as will be mentioned.

The authentication of Ḥadīth:

- It was narrated by Al-Bukhāri in the book of Manaqib Al-Ansar, chapter: "And they prefer (others) over themselves even though they were in need of that" (3798), through the route of Muhammad ibn Dawud from Al-Fudayl bin Ghazwan with the same meaning. And it was narrated by Muslim in the book of drinks, chapter honoring guests and the virtue of preferring them (2054), through the route of Jurayr bin Abd Al-Hamid from Al-Fudayl bin Ghazwan with the same meaning. And it was also narrated by Al-Tirmidhi in the book of Tafsir, chapter of Surah Al-Hashr (3315), through the route of Wakee' from Al-Fudayl bin Ghazwan with a summarized meaning. Abu Isa said: "This hadith is Hasan Sahih (sound and authentic)."
- It was also narrated by Al-Ṭabarī in "Jami' Al-Bayan" (28/42-43), through the route of Ibn Al-Fudayl from Al-Fudayl bin Ghazwan with the same meaning. And it was narrated by Al-Wahidi in "Asbab Al-Nuzul" (p. 439) with a similar wording, and it was narrated by Al-Baghawī in "Ma'alim Al-Tanzil" (8/76), both through the route of Abdullah bin Dawud from Al-Fudayl bin Ghazwan with a similar meaning.

to us, saying: Al-Fudayl bin Ghazwan reported from Abu Hazim, from Abu Hurairah (may Allah be pleased with him) who said: "A man came to the Prophet (PBUH) while he was feeling tired and said, 'O Messenger of Allah, I am hungry, please feed me.' So, the Messenger of Allah (PBUH) sent a message to his wives: 'Do you have anything?' They all replied: 'By the One who sent you with the truth, we have nothing except water.' The Messenger of Allah (PBUH) said, 'Who will host the guest of the Messenger of Allah (PBUH) tonight and be blessed by Allah?' So, a man from the Ansar stood up and said, 'I will host him, O Messenger of Allah.' He then took the man to his house and said to his family: 'This is a guest of the Messenger of Allah (PBUH), so honor him and do not spare anything for him.' His family said, 'By Allah, we have nothing except the children's bread and their food.' The man said, 'Make the children sleep by giving them something to drink, and don't feed them anything.' Then, he saddled his ride and prepared it, and when the guest started to eat, he asked his family to pretend as if they were fixing a lamp and put it off. The two of them then started to chew their tongues until the guest became full, and they went to sleep with an empty stomach. When they visited the Prophet (PBUH) in the morning, he smiled at them and said, 'Allah Almighty admired so-and-so and so-and-so for their treatment of their guest last night.' Then, Allah revealed the verse ﴿And they give food in spite of love for it to the needy, the orphan, and the captive.﴾ [Qur'an 76:8]

Anas ibn Mālik, may Allah be pleased with him, said that a roasted sheep's head was presented to a companion of the Prophet (PBHU) and he found it difficult to carry, so he gave it to his neighbor. Seven people then passed it on to each other in seven couplets until it returned to the first person. Allah Almighty then revealed the verse: ﴿And they give preference over themselves, even though they were in need of that.﴾ (Qur'an 59:9)

It is also narrated that Abi al-Ḥusayn al-Antaki gathered thirty-one men in a village near Ray and they had a limited amount of bread that could not feed them all. They broke the bread into pieces and put out the light, then sat

down to eat. When they finished, they found that none of them had eaten anything out of respect for their companion.

It is also narrated about Abu al-Jahm ibn Hudhaifa al-'Adawi that he set out one day in search of his cousin, carrying some water with him. He said, "If he has any life left in him, I will give him some water and wipe his face with it." Then he found him and asked him if he wanted some water. He nodded his head, and another man said, "Oh no, Oh no." His cousin then pointed to Abu al-Jahm to go to him, so he went to him and found that he had passed away. He then went back to his cousin, only to find that he had also passed away.

(1)[3072] I heard from Abū al-Qasim al-Ḥasan ibn Muḥammad al-Nisaburi, who said: I heard from Abu Abdullah al-Jurjani, who said: I heard al-Ḥasan ibn Alawiyyah al-Damghani narrating from Abū Yazīd al-Bistami, who said: "No one defeated me like a young man from the people of Balkh who came to us as a pilgrim. He said to me, 'O Abū Yazīd, what is the limit of asceticism among you?' I said, 'When we eat, we give thanks, and when we lose, we have patience.' He said, 'This is the habit of the dogs of Balkh among us.' So I asked him, 'What is the limit of asceticism among you?' He said, 'When we lose, we give thanks, and when we gain, we prefer others.'"

(2)[3073] I heard from Abu al-Qasim al-Habibi, who said: I heard from Abū Muḥammad al-Balathri, who said: I heard Bakr ibn ʿAbd al-Raḥmān saying: "Dhul-Nun al-Misri was asked about the sign of a true ascetic with an open chest." He said, "Three things: distributing what is excess, refraining from seeking what is lost, and preferring others in times of plenty."

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(1) **[3072] Evaluation of the The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, the sheikh of the compiler was said to have lied by Al-Hakim.

The authentication of Ḥadīth:
- Refer to "Al-Jami' li-Ahkam Al-Qur'an" by Al-Qurtubi (18/28).

(2) **[3073] Evaluation of the The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, the sheikh of the compiler was criticized by Al-Hakim.

The authentication of Ḥadīth: Refer to "Al-Jami' li-Ahkam Al-Qur'an" by Al-Qurtubi (18/29).

Ibn ʿAbbās (may Allah be pleased with them both) said: The Messenger of Allah (PBHU) said to the Ansar on the Day of Banu Nadir: "If you wish, you can give precedence to the Muhajirin over your wealth and homes and participate with them in this booty, and if you wish, you can keep your homes and wealth and not receive anything from the booty." The Ansar said, "Rather, we will share our homes and wealth with our brothers, and we will prefer them with the spoils of war, and we did not participate in it." Then Allah revealed the verse: ﴿And they give preference over themselves, even though they were in need﴾ [Qur'an 59:9].

"And whoever is saved from the greed of his soul" means that Allah protects him from being stingy with his wealth and he pays the obligatory zakat. "Those are the successful ones." In Arabic, stinginess means being miserly and withholding generosity. It is said that so-and-so is stingy, distinguishing between stinginess, being miserly, and miserliness. Amr ibn Kulthum said: "You see the miserly one when he is ordered to spend his wealth, he feels humiliated." The scholars of the salaf have made a distinction between these two terms.

(1)[3074/1] Al-Ḥusayn ibn Muḥammad ibn al-Ḥusayn told me: Musa ibn Muḥammad ibn Ali narrated to us, who said: Idris ibn Abd al-Karim al-Haddad narrated to us, who said: Asim ibn Ali ibn Asim narrated to us.

(2)[3074/2] And Abdul Khaliq ibn Ali ibn Abdul Khaliq told us, who said: Ibn Khunb narrated to us, who said: Ibn Shaker narrated to us, who said: Asim ibn Ali reported from al-Masʿūdi, from Jama ibn Shadad, from Abu al-Sha'tha', who said:

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(1) **[3074] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there is Al-Mas'udi, who is truthful, but sometimes mixes up narrations, and Asim, who is truthful but possibly confused. Also, Musa ibn Muhammad was not found, but he was traced.

The authentication of Ḥadīth: It was narrated by Al-Tabari in "Jami' Al-Bayan" 28/43 through the route of Ash'ath from Abu Al-Sha'tha' with a similar narration, and by Ibn Abi Hatim in " Tafsir al-Qur'an al-'Azim " through the route of Al-Aswad bin Hilal from Abdullah bin Mas'ud with a similar narration.

- Refer to: "Al-Nukat Wal-'Uyun" by Al-Mawardi 5/506 with a similar narration, "Al-Wasil" by Al-Wahidi 4/274 with a similar narration, "Ma'alim Al-Tanzil" by Al-Baghawī 8/78 with a similar narration, and "Zad Al-Masir" by Ibn Al-Jawzi 8/216 with a similar narration.

A man said to Abdullah ibn Masʿūd, (may Allah be pleased with him): "O Abu ʿAbd al-Raḥmān, I fear that I may have been destroyed." He said: "What is that?" He said: "I heard Allah, Mighty and Exalted, say: ﴿And whoever is protected from the stinginess of his soul﴾ and I am a miserly man, hardly anything comes out of my hands." He said: "That is not the stinginess mentioned by Allah in the Qur'an, but stinginess is eating your brother's wealth unjustly, and that is stinginess, and miserliness is a terrible thing. So distinguish between the two."

Ali ibn Abi Talha reported from Ibn ʿAbbās, may Allah be pleased with both of them, who said: "The soul follows its desires, so if one does not accept faith, then he is a miserly person."

Ibn Zaid said: "Whoever does not take something that Allah has forbidden and does not let stinginess prevent him from giving something that Allah has commanded him to give, then Allah has protected him from his own stinginess."

Tawus said: "Miserliness is withholding what one has in their hands, while stinginess is withholding what others have in their hands."

(1)[3075] And Ahmad ibn Abi al-Farati told me, who said: Muḥammad ibn Ahmad ibn Abdullah al-Nahwi narrated to us, who said: Muḥammad ibn Hamdun ibn Khalid narrated to us, who said: Muḥammad ibn Abd al-Wahhab reported from Abu Tammam al-Ashqalani, who said: Sulayman ibn bint Sharhabil narrated to us, who said: Ismail ibn Ayyash narrated to us, who

(1) **[3075] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, there is someone whose biography was not found, and the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- It was narrated by Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 4/188 (4096) with a similar narration, and Ibn Abi 'Asim narrated it in "Al-Ahad Wal-Mathan" 4/181 with a similar meaning, both of them through the route of Mujam ibn Yaḥyā from his uncle Khalid Al-Ansari from the Prophet (peace be upon him).
- It was also narrated by Al-Bayhaqī in "Shu'ab Al-Iman" 7/427 (10842) through the route of Mujam ibn Yaḥyā from his uncle, from Anas with a similar narration, and Al-Haythami mentioned it in "Majma' Al-Zawa'id" 3/68.
- Refer to: "Jami' Al-Bayan" by Al-Ṭabarī 28/44, and "Al-Jami' Li-Ahkam Al-Qur'an" by Al-Qurtubi 18/30.

said: Amrah ibn Ghaziya al-Ansari reported from his uncle, who reported from Ibn Haritha, who reported from Anas ibn Mālik, may Allah be pleased with him, who said: The Messenger of Allah, peace and blessings be upon him, said: "The one who pays Zakat, honors his guest, and gives in times of difficulty is free from stinginess."

(1)[3076] Abu Abdullah Al-Hafiz told me, he said: Abū Hudhaifa Ahmad ibn Muḥammad ibn Ali narrated to us, he said: Muḥammad ibn Abdullah ibn Muḥammad Al-Tai narrated to us, he said: Abdullah ibn Zaid narrated to us, he said: Ibrahim ibn Al-Ala narrated to us, he said: Isma'il ibn Ayyash narrated from Hishām ibn Al-Ghaz, from Aban, from Anas (may Allah be pleased with him) that the Messenger of Allah (PBUH) used to supplicate, "O Allah, I seek refuge in You from the greed of my self, its extravagance, and its whispers."

(2)[3077] Abū Abdullah Al-Hafiz told me, he said: Hārūn ibn Muḥammad ibn Hārūn narrated to us, he said: Abdullah ibn Muḥammad ibn Sinan narrated to us, he said: Abdullah ibn Muslimah Al-Qa'nabi narrated to us, he said: Dāwūd ibn Qais Al-Far'a narrated from Ubaidullah ibn Miqsam, from Jabir ibn

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(1) **[3076] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there is Abu Hudhaifa Al-Humaidani, who was not mentioned as being criticized or corrected, but there is someone whose biography was not found, and Aban is considered to be abandoned.

The authentication of Ḥadīth: Refer to: "Musnad Al-Firdaws" by Al-Daylami 1/460 and "Al-Jami' Li-Ahkam Al-Qur'an" by Al-Qurtubi 18/30.

(2) **[3077] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is severely weak, and it includes Abdullah bin Muḥammad ibn Sinan, who is considered to be abandoned in his narrations, but the narration is valid without his route, as will be mentioned.

The authentication of Ḥadīth:

- Muslim narrated in his book "Al-Birr wa Al-Silah wa Al-Adab" in the chapter of Prohibition of Injustice (2578) from Abdullah ibn Muslima with the same wording. Al-Baghawī also narrated it in "Ma'alim Al-Tanzil" (8/78) from the route of Ahmad bin Al-Ramadi from Abdullah ibn Muslima with the same wording, and it has supporting narration. Al-Shihab narrated it in his book "Musnad" (1/398) with similar wording, and Al-Wahidi in his book "Al-Waseet" (4/274) with a similar meaning.
- See also: "Musnad Al-Firdaws" (1/92), all of them from the hadith of Abdullah ibn Amr. And see "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (18/31).

Abdullah (may Allah be pleased with them both) that the Messenger of Allah (PBUH) said, "Beware of oppression, for oppression will be darkness on the Day of Resurrection. And beware of stinginess, for stinginess destroyed those who came before you, as it led them to shed blood and violate what was forbidden."

Sa'īd ibn Jubayr also narrated from Abū Al-Hayyaj Al-Asadi, who said: "I was circumambulating the Ka'bah when I saw a man supplicating, saying, 'O Allah, protect me from the greed of my self,' and that was all. So, I asked him to explain, and he said, 'If I guard myself against greed, I will not steal, I will not commit adultery, and I will not do any evil.' That man was Abdur-Rahman ibn Awf (may Allah be pleased with him)."

On one occasion, Khusrau asked his companions, "What is the most harmful thing for human beings?" They replied, "Poverty." Khusrau said, "Stinginess is worse than poverty, for when a poor person gains wealth, he is content, whereas a stingy person will never be content, no matter how much he has."

[Qur'an 59:10] Allah, may He be glorified and exalted, says: ﴿And those who came after them﴾ meaning the followers and whoever enters Islam until the Day of Resurrection. Ibn Abi Layla, may Allah have mercy on him, said: "People are in three categories: the poor emigrants, those who settled in the land and believed, and those who came after them, so strive not to be outside these categories." Some have said: "Be a sun, and if you cannot, be a moon, and if you cannot, be a small planet that never loses its light. And despite that, be one of the emigrants. If you say, 'I cannot do that,' then be one of their supporters. If you cannot do that, then follow their deeds. If you cannot do that, then love them and seek forgiveness for them as Allah, the Most High, has commanded you."

(1)[3078] Al-Ḥusayn ibn Muḥammad al-Daynuri informed me that Ali ibn

(1) **[3078] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is extremely weak, as it includes Al- Ḥasan ibn Amarah who is unreliable.

The authentication of Ḥadīth:
- See also "Al-Jami' li Ahkam Al-Qur'an" by Al-Qurtubi (18/33), and there is another corroborating chain of transmission narrated by Al-Bayhaqī in "Al-I'tiqad" (1/449-450) from the narration of Al-Dhahak ibn Muzahim with a similar meaning.

Ibrahim al-Mawsili told us that Muḥammad ibn Makhled al-Dawri told us that Muḥammad ibn Ismail al-Hasani told me that Abu Yaḥyā al-Hamani narrated to him from al-Ḥasan ibn Amara from al-Hakam ibn Utaibah from Miqussam from Ibn ʿAbbās, may Allah be pleased with both of them, who said: "Allah, may He be glorified and exalted, commanded seeking forgiveness for the companions of Muḥammad (PBUH), and He knew that they would be tested."

(1)[3079] Abdullah ibn Hamid informed us that Ahmad ibn Abdullah told us that Muḥammad ibn Sulayman told us that Ibn Numair narrated to him from Ubay from Ismail ibn Ibrahim from Abd al-Mālik ibn Umayr from Masruq from ʿĀʾishah, (may Allah be pleased with her), who said: "You were commanded to seek forgiveness for the companions of Muḥammad (PBUH), but you caused them trouble. I heard your Prophet (PBUH) saying: 'This nation will not perish until its last one curses its first one.'"

(2)[3080] Ibn Fanjawayh al-Daynuri informed me that Abdullah ibn Yusuf

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(1) [3079] The assessment of the reliability of the chain of transmitters:

- The author of the book didn't mention any criticism or praise regarding the Ḥadīth, while Ismail ibn Ibrahim is considered weak.

The authentication of Ḥadīth:

- Muslim narrated it in his book of Tafsir, in the chapter of the Hadith of Hijrah (3022), and Imam Ahmad narrated it in his book of the Virtues of the Companions, 1/57. Both of them narrated it through the route of ʿUrwa, from ʿĀʾishah (May Allah be pleased with her), with similar meaning. Al-Ṭabarānī also narrated it in his book Al-Mu'jam Al-Awsat, 5/255 (5241), through the route of Masruq with similar wording. Ibn Abi Hatim narrated it in his book of Tafsir al-Qur'an al-'Azim, 10/3347, through the route of Ibrahim ibn Mahajir from ʿĀʾishah (May Allah be pleased with her) with similar wording, and Al-Baghawī narrated it in his book Ma'alim Al-Tanzil, 8/79-80, through the route of Abu Sa'īd Al-Sharhi from Abu Ishaq Al-Tha'labi with similar wording.
- See also: Al-Nukat wal 'Uyun by Al-Mawardi, 4/507, and Al-Jami' li Ahkam Al-Qur'an by Al-Qurtubi, 18/33. Al-Haythami mentioned it in his book Majma' Al-Zawa'id, 10/21 with similar wording.

(2) [3080] The assessment of the reliability of the chain of transmitters:

- Sa'īd ibn Umar and Al-Nadr ibn Hammad are considered weak narrators, while Abdullah ibn Yusuf was not found.

The authentication of Ḥadīth:

- Al-Tirmidhī narrated it in his book of Al-Manaqib, in the chapter of whoever insults the Prophet's Companions (3892), from Abū Bakr Muḥammad ibn Nafi'

told us that al-Ḥasan ibn Ali al-Tusi told us that Muḥammad ibn al-Mu'mal ibn al-Sabah al-Basri told us that al-Nadr ibn Hammad al-Utqi told us that Sayf ibn Umar al-Asadi told us that Ubaydullah ibn Umar narrated to him from Nafi' from Ibn Umar, may Allah be pleased with both of them, who said: "I heard the Messenger of Allah (PBUH) saying: 'When you see those who curse my companions, say: "May Allah curse you, you polytheists."

(1)[3081] Ibn Fanjawayh narrated to me, he said: Al-Fadl bin Al-Fadl Al-Kindi informed us, he said: Ibn Al-Nu'man informed us, he said: Harun bin Sulaiman informed us, he said: Abdullah (meaning Ibn Dāwūd) informed us, he said: Kathir ibn Marwan Al-Shami narrated to us from Abdullah bin Yazid Al-Dimashqi, he said: "I went to Al- Ḥasan, may Allah have mercy on him, and he mentioned everything except that he said: 'I met 300 companions of Muḥammad, among them were 70 Badris, and they all narrated to me that the Prophet of Allah said: "Whoever separates from the congregation by a handspan has removed the yoke of Islam from his neck." So the congregation's matter is that they should not insult the companions, nor engage in any

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who narrated it from Al-Nadr ibn Hammad with similar wording. Abu Isa said, "This Ḥadīth is rejected, and we only know it from this route of Ubayd Allah ibn Umar, and Al-Nadr and Saeed are unknown." Imam Ahmad also narrated it in his book of the Virtues of the Companions, 1/397, through the route of Muḥammad from Al-Nadr ibn Hammad with similar wording, and Al-Ṭabarānī narrated it in his book Al-Mu'jam Al-Awsat, 8/191 (8366) with similar wording.

- See also: Al-Jami' li Ahkam Al-Qur'an by Al-Qurtubi, 18/33.

(1) **[3081] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is weak, as it includes Abdullah ibn Dāwūd, Abdullah ibn Yazīd, and Kathir ibn Marwan, who are weak narrators. Additionally, there is a narrator in the chain whom I could not find any information about.

The authentication of Ḥadīth:

- He has a supporting narration. It is narrated by Al-Bukhāri in the Book of Tribulations, Chapter on the Prophet's saying, "You will see after me matters which you will disapprove of" (7054), and by Muslim in the Book of Leadership, Chapter on the Obligation of Sticking to the Congregation (1849), and by Al-Dārimī in his Sunan 2/241, and by Imam Ahmad in his Musnad 1/275 (487). All of them narrated it from the Ḥadīth of Abdullah ibn 'Abbās in its meaning. Al-Bayhaqī also narrated it in his Shu'ab al-Iman 6/59 (7494) from the Ḥadīth of Harith al-Ash'ari in its meaning.

deviant practices in the religion of Allah, nor accuse anyone of monotheism with a sin." Abdullah bin Yazid said: "So I met Abu Umamah, Abu Al-Darda, Wahila bin Al-Asqaa, and Anas ibn Mālik, may Allah be pleased with them, and all of them narrated to me about the Messenger of Allah the same as what Al-Ḥasan, (may Allah have mercy on him), had said."

(1)[3082] Ibn Fanjawayh narrated to me, he said: Ibn Habish informed us, he said: Abū Al-Fadl Saleh bin Al-Asba' Al-Tanukhi informed us, he said: Abū Al-Fadl Al-Rabi' bin Muhammad bin Isa Al-Kindi informed us, he said: Sa'īd ibn Manṣūr narrated to us, he said: Shahab ibn Kharash, from his uncle Al-Awam ibn Hawshab, he said: "I met whoever I met from the beginning of this nation and they used to say: 'Remember the virtues of the companions of Muḥammad until the hearts come together, and do not mention what occurred between them, lest the people become hostile to them.'"

(2)[3083] I heard Abdullah ibn Hamid saying: I heard Muḥammad ibn Muḥammad ibn Al- Ḥasan saying: I heard Abu Abdullah Muḥammad ibn Al-Qasim Al-Khaji Al-Atki saying: "I heard Muḥammad ibn Samaan Al-Marzou'i saying: I heard Ahmed ibn Ismail Al-Murwazi, from ʿAbd al-Raḥmān ibn Mālik ibn Maghool, from his father, who said: 'Amer bin Sharahil Al-Sha'bi, (may Allah have

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(1) **[3082] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak, it includes Shihab ibn Kharrash, who is truthful but makes mistakes, and in its chain of narration is someone whose biography I did not find.

The authentication of Ḥadīth:
- Al-Khalal narrated it in "Al-Sunnah" 3/513, through Hammad bin Zaid from Shihab bin Kharrash with the same wording, and see "Al-Jami' li Ahkam al-Qur'an" by Al-Qurtubi 18/33.

(2) **[3083] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is very weak, it includes ʿAbd al-Raḥmān ibn Mālik ibn Mughul who is nothing, and in its chain of narration is someone whose biography I did not find and who was not mentioned in terms of criticism or evaluation.

The authentication of Ḥadīth:
- Al-Lalikai mentioned it in "Sharh Usul I'tiqad Ahl al-Sunnah" 8/155.
- And see: "Ma'alim al-Tanzil" by Al-Baghawī 8/1551, from Mālik ibn Mughul, "Al-Jami' li Ahkam al-Qur'an" by Al-Qurtubi 18/33, and it is attributed to Al-Sha'bi, "Minhaj al-Sunnah al-Nabawiyyah" by Ibn Taymiyyah 1/27.

mercy on him), said: "The Jews and Christians competed with the Rafidah (a group that rejected the legitimacy of the first three Caliphs) in one thing. They were asked: 'Who are the best people in your nation?' They said: 'The companions of Moses, PBHU.' And when they were asked: 'Who are the best people in your nation?' They said: 'The disciples of Jesus, PBHU.' And when the Rafidah were asked: 'Who are the worst people in your nation?' They said: 'The companions of Muḥammad.' They were ordered to seek forgiveness for them, but instead they insulted them. So the sword has been unsheathed against them until the Day of Judgment...'"

This is a Ḥadīth (narration) from Ja'far bin Muhammad ibn Ali, from his father, from his grandfather Ali ibn Al- Ḥusayn (may Allah be pleased with them both). He reported that a man came to Ali ibn Al-Ḥusayn and asked him about his opinion on Uthman. Ali ibn Al-Ḥusayn replied by asking the man if he was from the people mentioned in the following verse of the Qur'an: ﴿And [also for] those who were settled in al-Madinah and [adopted] the faith before them.﴾ The man replied in the negative. Ali ibn Al-Ḥusayn then asked him if he was from the people mentioned in the following verse: ﴿And [also for] those who have made their homes in al-Madinah and [adopted] the faith.﴾ Again, the man replied in the negative. Ali ibn Al-Ḥusayn then said that if he was not from the people mentioned in the third verse: ﴿And [also for] those who came after them, saying, ﴿Our Lord, forgive us and our brothers who preceded us in faith,﴾ he would be out of Islam[1].

Mālik ibn Anas (may Allah be pleased with him) said that whoever hates any of the companions of the Prophet (PBHU) or harbors malice towards them, has no right to be called a Muslim. He then recited the verses mentioned earlier in the Ḥadīth [2]. As-Suddi said that the people mentioned in the verse

(1) **[3084] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is authentic.

The authentication of Ḥadīth:
- See "Al-Jami' li Ahkam al-Qur'an" by Al-Qurtubi 18/31 with its chain of narration.

(2) **[3084] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration: Ahmed ibn Muḥammad ibn Salem and Muḥammad ibn Yunus were not mentioned with any criticism or praise.

﴿And [also for] those who came after them﴾ refers to those who migrated after the conquest of Mecca. The phrase "They say" means when they make this supplication. "Our Lord, forgive us and our brothers who preceded us in faith" means the companions of Muhammad (PBHU). **"And do not let there be in our hearts resentment toward those who have believed"** means not to hold any grudges or envy towards the Muslims. This verse is evidence of the love for the companions of the Prophet (PBHU) because it allows those who came after them to receive a portion of the reward by loving and supporting them, and seeking forgiveness for them. "Our Lord, indeed You are Kind and Merciful."

[Qur'an 59:11] Allah says, ﴿Have you not seen those who are hypocrites?﴾ meaning those who show belief with their tongues but conceal disbelief in their hearts. This term "nafaq" is taken from the "nafiqah" of the Yarbu' tribe, which is one of its holes. If someone tries to catch it, it enters another hole, and it is said, "It deceived and betrayed." Therefore, the action of the hypocrite is compared to that of the Yarbu' because he enters Islam verbally but leaves it through insincerity and hypocrisy. The term "Islam" was not known to the Arabs before Islam, and these hypocrites are Abdullah ibn Ubayy and his companions. They denied the prophethood of Muḥammad (PBUH), as stated in the verse, ﴿They say to their brethren who disbelieve among the People of the Book, 'If you are expelled, we will certainly go out with you, and we will never obey anyone against you; and if you are fought, we will certainly help you.' And Allah bears witness that they are surely liars.﴾ [3:118]

[Qur'an 59:12] Allah says, ﴿If they are expelled, they will not leave with them; and if they are fought, they will not help them; and if they help them, they will certainly turn their backs, then they will not be helped.﴾ [3:167]

[Qur'an 59:13] Allah says, "You (O Muslims) are more fearful within their breasts than Allah." Meaning that the hypocrites fear you more than they fear

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The authentication of Ḥadīth:

- See: "Ma'alim Al-Tanzeel" by Al-Baghawī 8/80, "Zad Al-Masir" by Ibn Al-Jawzi 8/216, "Al-Jami' li-Ahkam Al-Qur'an" by Al-Qurtubi 18/32, all of them mentioned it without a chain of narration from Mālik ibn Anas in its manner.

Allah. This is because they know that Allah knows their true intentions and will punish them accordingly. They are a people who do not understand.

[Qur'an 59:14] Allah Almighty says, ﴿They will not fight against you all except in fortified cities or from behind walls.﴾ This refers to the Jews who will not engage in open combat with you but will remain hidden in fortified cities or behind walls. The word ﴿jaddur﴾ is also used in some recitations to refer to the walls behind which they hide. Some commentators believe this is a plural form of "jidar" (wall), as in "qura muhassanah" (fortified cities), which is also plural.

[Qur'an 59:15] Allah Almighty says, ﴿Like those before them who tasted the consequence of their deeds, they will have a painful punishment.﴾ This verse compares the Jews to the previous nations who suffered punishment for their disbelief. Some scholars believe this refers to the people of Qaynuqa and Nadir, who were banished from Medina after their treachery. Others believe it refers to the ancient nations from the time of Noah to Muḥammad (PBUH). Regardless of who is being referred to, they will face a painful punishment in the hereafter. Allah then gives an example of the argument between the hypocrites and the Jews.

[Qur'an 59:16] Allah Almighty says: The example of Satan is like that of a man who disbelieves, he said to him, ﴿Disbelieve,﴾ but when he disbelieved, he said, ﴿Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds.﴾

Narrated by Ibn Fanjawayh: Makhul ibn Ja'far Al-Baqirji told us, who said: Al-Ḥasan ibn ʿAlwiyyah told us, who said: Ismail ibn Isa told us, who said: Isḥāq ibn Bashir told us, who said: Maqatil related to us fromʿAṭā' from Ibn ʿAbbās.

ʿAbd al-Raḥmān ibn Qubaysah reported from his father who reported from Ibn ʿAbbās (may Allah be pleased with both of them) regarding the above mentioned verse, that there was a monk who had been worshipping in a monastery for seventy years without disobeying Allah Almighty in

anything during that time. Satan tired himself in trying to mislead him but he could not do anything. One day, he gathered a group of devils and asked them if any of them could distract the monk. One of them, known as Al-Abyad, who was a prophet and who was sent to whisper to the Prophet (PBHU) on behalf of Jibril (PBHU), came forward and offered to try. Jibril (PBHU) intervened and pushed him with a push that threw him all the way to India, as mentioned in the verse: ﴿He has power and he is trustworthy﴾ [81:21]. Al-Abyad then took the form of a monk, shaved his head, and put on the clothes of a monk. He went to the monastery and called out to the monk, but the monk did not answer him. The monk would break his fast every ten days, and he would not miss a single day of prayer except for every ten days. Al-Abyad waited for the monk to finish his prayer and then peeked out of his cell to see him standing in the posture of a beautiful monk. When he saw the state of the monk, he regretted his past sins and decided not to answer him, saying: You called me while I was busy, what do you need? The white-robed man said: My need is that I loved to be with you, learn from your knowledge and worship together. You pray for me and I pray for you. Barssisa replied: I am busy, but if you believe, Allah will grant you a share in what I pray for believing men and women if He answers me. Then he turned to his prayer and left the white-robed man. The white-robed man also turned to prayer. Barssisa did not turn to him for forty days after that. When he saw him standing and praying with great effort, humility, and supplication to Allah, he spoke to him and asked him what he needed. Barssisa said: I need your permission to come up to you. So he allowed him to come up, and the white-robed man established himself with him, fasting every forty days and breaking his fast only one day. He did not skip his prayer except once every forty days or sometimes up to eighty. When Barssisa saw his spiritual status, he admired him. When the year was over, the white-robed man said to him: "I am leaving, and I have another companion whom I thought was more diligent than you, even though I heard more about you than I saw." Barssisa felt a great burden because he did not want to leave the company of

the one he considered more diligent than him. When he bid farewell, the white-robed man said to him: "I have some supplications that are better for you than what you have. Allah heals the sick and cures the afflicted with them." Barssisa said: "I do not like this state because I have my own work to do, and I am afraid that if I teach these people, they will distract me from worship." The white-robed man continued to teach him until he left and met the cursed Iblis. He said, "By Allah, I have destroyed the man." The white-robed man then encountered a man whom he strangled. He then came to him in the form of a man seeking treatment and said to his people: "Your friend is insane. Shall I treat him?" They said: "Yes." He said: "I am not strong enough to exorcise him, but I will guide you to someone who invokes Allah for him, and he will be cured. They said to him: "Show us the way." He said: "Go and take her to Bar-Sisa, for he has the Greatest Name of Allah with him, which, if asked, he gives and if called upon, he answers." So they went to him and asked him that, and he said: "Yes." He called upon those words, and the devil left him. Then he made the white thing do to people what he did to the man and then directed them to Bar-Sisa, where he prayed for them, and they were healed. The white thing went to a girl who was one of the daughters of the kings, among three brothers, and exposed itself to her. Their father died, and his brother succeeded him as king of the Children of Israel. He punished and strangled her, and then came to them in the form of a doctor, saying to them: "Shall I treat her?" They said: "Yes," so he treated her and said: "What has been exposed to her is an unbearable evil jinn, but I will guide you to a man you trust, where you can call her to him. And when her devil comes, he will pray for her until you know that she has been cured and you can return her to you. Where is he?" They said, "He will not respond to us." He said, "Go and build a tower next to his tower until you overlook him. If he accepts her, place her in his tower. If not, place her in your tower and say to him, 'This is a trust with you, so take care of it.'" So they went to him and asked him that, but he refused them. They built a tower according to what the white thing commanded them, and placed the

girl in her tower, saying to him: "O Bar-Sisa, this is our sister, who was exposed to an enemy of Allah's enemies, and she is a trust with you, so take care of her." Then they left. When Bar-Sisa became distracted from his prayer, he saw the girl and her beauty, so he fell into temptation and something terrible happened to him. The devil came to her and strangled her, and when Bar-Sisa saw that, he became distracted from his prayer. He called upon those invocations, and the devil left her. He returned to his prayer, and the devil came to her and strangled her again, and he kept uncovering her and exposing her to Bar-Sisa. Satan came and said, "Woe to you! You will not find its equal, so repent, and afterwards, I will tempt you and you will achieve what you desire. He did not cease until it came to pass. So he lay with her continually until she became pregnant and her pregnancy became visible. Satan said to him, "Woe to you! Now it has become clear. Can you kill her so that you won't be exposed? If they ask you, say that her devil came and took her away and you were unable to resist him." So he did it. He killed her with a stone and took her away and buried her next to the mountain. Satan came to him as he was burying her at night and took hold of the edge of her garment, which remained outside of the dirt. Then he returned to his cell and prayed when her brothers came to inquire about her, and they used to come on certain days and ask him about her, and recommend him to keep her safe. He said to them, "Her devil came and took her away, and I was unable to resist him." They believed him and went away. When they spent the night and were sad, Satan came to their elder brother in a dream and said to him, "Woe to you! Bar-Sisa killed your sister in such and such a way, and he buried her in such and such a place on the mountain." The brother said, "This is a dream from the devil's doing. Bar-Sisa is better than that." They took turns to watch him for three nights but he did not care. They went to the middle brother with the same story, and likewise to the youngest. The youngest said to his brothers, "I swear to God that I saw such and such." The middle brother said, "I swear to God that I saw the same thing." The eldest said, "I swear to God that I saw such and such." So they all

went to Bar-Sisa and said to him, "What did you do to our sister?" He said, "Did I not tell you about her condition and her devil? Are you accusing me?" They said, "By God, we are not accusing you." So they felt ashamed and left him. Satan came to them and said, "Woe to you! She is buried in such and such a place, and the edge of her garment is still visible." So they went and found her just as they had seen her in their dream. They went with their followers and their servants, carrying forks and hoes, and destroyed his cell. They brought him down, strangled him, dragged him away, and took him to the king. The king passed sentence on himself because Satan came to him and said, "Kill her and then be arrogant. Two things will happen to you, killing and arrogance. Confess." So when he confessed, the king ordered him to be killed and crucified on a board. When he was crucified, the white one came to him and that was because Satan cursed him and said to the white one, "What you did is not enough. Killing is an expiation for what you have done." So the white one said, "I will take his place." He approached him and said, "O Bar-Sisa , do you recognize me?" He said, "No." He said, "I am your companion who taught you supplications and responded to you. Woe to you, did you fear Allah in a trust that you betrayed its people and you worship the Children of Israel? Did you have no shame? Did you not observe Allah in your religion? He has always been rebuking and admonishing you." Then he said to him at the end of that, "Did what you did not suffice for you until you decided against yourself and exposed yourself, and exposed your likes among people? If you die in this state, none of your peers after you will be successful. How can I help you?" He said, "Obey me in one thing until I save you from what you are in and take control of their eyes and get you out of your place!" He said, "What is it?" He said, "Prostrate to me." He said, "I will do that." So he prostrated to him instead of Allah, and he said to him, "O Bar-Sisa , this is what I wanted from you. Your affair has resulted in your disbelief in your Lord: 'Indeed, I disavow

whatever you associate with me. I fear Allah, Lord of the worlds[1].'" Allah Almighty struck this parable for the Jews of Banu Nadir and the hypocrites of Medina. Allah ordered His Prophet to expel Banu Nadir from Medina, so the hypocrites instigated them against him and said, "Do not respond to Muhammad in what he invites you to and do not leave your homes. If they

(1) **[3085] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is very weak as it includes Isḥāq ibn Bashar, who is a liar, and also includes Muqatel ibn Sulaiman, who was accused of lying and ostracized, but he was punished by ʿAbd al-Raḥmān ibn Qubaisa and was not mentioned for any criticism or praise.

The authentication of Ḥadīth:

- The report was mentioned in full by Al-Ṭabarī in "Jami' Al-Bayan" 28/50, but it is stopped in its meaning. See also "Al-Nukat Wal Uyun" by Al-Mawardi 5/509, "Al-Waseet" by Al-Wahidi 4/276-277, "Ma'alim Al-Tanzil" by Al-Baghawī 8/82-84, "Zad Al-Masir" by Ibn Al-Jawzi 8/222, and "Al-Jami' Li Ahkam Al-Qur'an" by Al-Qurtubi 18/37-41, with supporting narration.
- It was also mentioned in "Tafsir Al- Qur'an" by ʿAbd al-Razzāq 2/284, abbreviated by his father, and in "Al-Mustadrak" by Al-Hakim 2/526, abbreviated by Ali bin Abi Talib, who said that this is a Ḥadīth with an authentic attribution, but they did not mention its complete wording.
- It was also mentioned by Al-Ṭabarī in "Jami' Al-Bayan" 28/55. See also "Ma'ani Al-Qur'an" by Al-Zujaj 5/150, but it was not attributed to anyone, and "Al-Nukat Wal Uyun" by Al-Mawardi 5/513, quoting Qatada and Al-Mufaddal, "Al-Waseet" by Al-Wahidi 4/279, quoting Qatada, Mujahid and Muqatel, "Ma'alim Al-Tanzil" by Al-Baghawī, quoting them and Al-Suddi and Muqatel 4/87, and "Zad Al-Masir" by Ibn Al-Jawzi, quoting them and Al-Kisai 8/226.
- It was written in the margin of the manuscript at the top of page (52/A): Ibn ʿAbbās said that the witness is the one who does not miss anything, and that is the saying of Qatada and Mujāhid, and they said that its meaning is the witness over his servants with their deeds, and on this basis, it comes from their saying: "Al-Muhaimin (the Guardian)" so he is a Guardian if he is a watcher over something. This is the saying of Al-Khalil and Abu Ubaid, and many interpreters and people of meanings have gone on to say that "Al-Muhaimin" has the connotation of the word 'sustainer' and we have mentioned the investigation of this matter in the interpretation of the verse: "And [He is] a maintainer over all things" (Qur'an 13:33), as mentioned by Ibn Al-Anbari. Al-Muhaimin is the One who sustains His creation with His provision (...) except that the best of people after his Prophet and Guardian are those who follow him in good manners, meaning those who are a leader for people after him. See also "Al-Basit" by Al-Wahidi 4/226.

fight you, we will be with you, and if they expel you, we will go with you." So they obeyed them and fortified themselves in their homes hoping for the victory of the hypocrites until the Prophet came to them. They fought against him hoping for the victory of the hypocrites, but the hypocrites betrayed them and disavowed them just as Satan disavowed and betrayed Bar-Sisa.

Ibn ʿAbbās, (may Allah be pleased with him), said: "After that, the monks among the Children of Israel would only walk in secrecy and concealment, and the people of wickedness and immorality coveted the monks and accused them of falsehood, sin, and ugliness, until the case of Grig the monk arose. When Allah Almighty exonerated Grig from what they had accused him of, the monks felt safe and appeared before the people. The meaning is like the hypocrites' delusion to the Banu al-Nadir, like Iblis when he said to the disbelievers of Mecca: ﴿There is no power for you this day against the people, and I am a neighbor to you.﴾ [Qur'an 8:48] And the meaning of his saying, 'He said to him disbelieve,' is that he deceived him until he said, 'Indeed, I am a disbeliever.'

And about Mujāhid: He was general among the disbelievers of the people. Abu Ja'far, Ibn Muhsin, Shu'bah, al-A'raj, al-Zuhri, Ibn Kathir, Nafi', Hamid, Mujāhid, and Abū Amr all recited: ﴿And if I fear.﴾ [Qur'an 18:17] with the opening of the letter "ya" and the others leave it unvoweled.

[Qur'an 59:17] Regarding His, Mighty and Majestic, saying: ﴿So their end was that they both ended up in the fire, remaining therein perpetually. And that is the recompense of the wrongdoers.﴾ [Qur'an 18:17], it means the devil and that man were the ones referred to. "In it (the fire) and that is the recompense of the wrongdoers" means the disbelievers and sinners.

[Qur'an 59:18] Allah Almighty says: ﴿O you who have believed, fear Allah﴾ in performing His obligations and avoiding His disobedience, meaning to beware of Him. ﴿And let every soul look to what it has put forth for tomorrow﴾ which means the Day of Resurrection. ﴿And fear Allah﴾ and it was said: fear Allah in what you put forth for tomorrow, and fear Him in what

He knows from you, not by mere repetition. ﴿Indeed, Allah is Acquainted with what you do.﴾

[Qur'an 59:19] Allah Almighty says: ﴿And do not be like those who forgot Allah﴾ meaning they forgot His right and neglected His command. ﴿And He made them forget themselves﴾ their share of doing good for themselves. It was also said: they forgot Allah by neglecting gratitude, so He made them forget themselves by the punishment that made them forget each other. ﴿Those are the defiantly disobedient.﴾

[Qur'an 59:20] Allah Almighty says: ﴿Not equal are the companions of the Fire and the companions of Paradise﴾ in the Hereafter, and then He describes their conditions, so He says: ﴿The companions of Paradise are the attainers of success﴾ who have attained eternal happiness.

[Qur'an 59:21] Allah Almighty says: ﴿If We had sent down this Qur'an upon a mountain﴾ and made it conscious. ﴿You would have seen it humbled﴾ on account of its firmness and gravity. ﴿Crushed﴾ meaning it would have crumbled and split. ﴿Out of fear of Allah.﴾ And the humble and the crushed are the ones who fear Allah. And Mujahid said: Allah Almighty commanded the people when the Qur'an was revealed to them to take it with fear and humility. So Allah Almighty informed that the Qur'an's importance, its greatness of command, and what it includes of promise and warning and incentives, is such that if it were placed in a mountain, as it is placed in man, and the Qur'an were revealed to it, it would humbly submit and split, meaning it would crumble from the fear and awe of Allah. And in it is evidence for the permissibility of pain and pleasure, just as fear is permissible for the mountain, so is pain and pleasure permissible for the deceased. "And Allah is Exalted in Might and Wise."

[Qur'an 59:22] ﴿Perhaps they [people] will contemplate,﴾ meaning that they will reflect and learn a lesson. Then Allah, the Exalted, clarifies His Majesty and His Beautiful Names.

Allah says, ﴿He is Allah; there is no god but Him, the Knower of the unseen and the seen.﴾ This means that in truth, there is no deity in the heavens and on

the earth except for Him. The term ﴿the Knower of the unseen and the seen﴾ refers to both the hidden and the manifest, as explained by Al-Hasan. It has also been said that ﴿the unseen﴾ refers to the Hereafter and ﴿the seen﴾ refers to this world. Alternatively, it has been said that ﴿the unseen﴾ is what people did not witness or do, and ﴿the seen﴾ is what they have witnessed and done.

"Allah is the Most Merciful in the world with all His creations, providing health and sustenance and creating all things. In the Hereafter, He is most Merciful to the believers." Ibn Abbas, may Allah be pleased with him, said that these are two subtle names, one of which is more subtle than the other. It has also been said that this verse responds to the beginning of the Surah, from the phrase "And He is the Exalted in Might, the Wise."

[Qur'an 59:23] ﴿He is Allah; there is no god but Him, the Sovereign, the Pure, the Peaceful, the Believer, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.﴾

﴿The Sovereign﴾ means that Allah is the possessor of sovereignty and power over all things. It has been said that it means the Creator of all things. "The Pure" means that Allah is free from all defects and impurities that are unbefitting of His Majesty. Qatadah said that it means the Blessed One. Ibn Kaysan said that it means the Glorified One in Syriac.

﴿The Peaceful﴾ means that Allah is safe from any imperfections or shortcomings. It has also been said that it means the one who grants peace to His servants in the Hereafter, or the one who will greet them with peace in Paradise.

﴿The Believer﴾ means that Allah believes in His Messengers by manifesting their miracles, believes in the believers by fulfilling His promises to them, and believes in the disbelievers by fulfilling His threats against them. Ibn ʿAbbās and Mujāhid said that it means the one who grants security to people from His oppression and who grants safety to those who believe in Him from His punishment, as safety is the opposite of fear, as Allah says, ﴿And He secured them from fear,﴾ so He is the Believer.

An-Nabigha said:

And the Believer is one with whom the birds take refuge,

And the drivers of Mecca pass by him between the rough and the smooth.

Ibn Zaid said: **"He is the one who the believers affirm as One when they proclaim Him."**

Al-Ḥusayn ibn al-Fadl said: "He is the caller to faith, the enjoiner of it, and the one who deserves to be named as such."

Al-Qurtubi said: "He is the Savior, as Allah said, ﴿And He is the Savior, and there is none to save from Him.﴾ (Qur'an 23:88)"

Mujāhid said: "The believer who has affirmed his belief in his saying, 'Allah testifies that there is no god but He' (Qur'an 3:18)."

Ahmad ibn Yaḥyā said: "The believer who is truthful to his servants."

It is also said that He is the one who secures His allies from His enemies. Ibn ʿAbbās (may Allah be pleased with him) said: "On the Day of Resurrection, when the people of Tawhid (monotheism) are taken out of the Fire, the first one to come out will be the one whose name matches that of a prophet. When there are no more people left with names matching those of the prophets, Allah will say to the rest of them: 'You are Muslims and I am As-Salam (the Peace). You are believers and I am Al-Mu'min (the Faithful).' He will bring them out of the Fire by the blessing of these two names."

Ibn ʿAbbās, Mujāhid, and Qatadah said that "Al-Muhaimin" means "the martyr."

Ad-Ḍaḥāk said: **"He is the Trustworthy."**

Ibn Zaid said: **"He is the Truthful One."**

Ibn Kaysan said: **"It is one of His names in His Books. Allah knows best its interpretation."**

ʿAṭā' said: **"He is the One who safeguards His creation."**

Al-Khalil said: **"He is the Watchful One."**

Yaman said: **"He is the All-Seeing One."**

Sa'īd ibn Al-Musayyab said: **"He is the Judge."**

Al-Mubarrad said: **"He is the Preserver, the Witness, and the Martyr."**

ʿIkrimah said: **"He is the One who guides His servants to what is beneficial for them."**

Abu Ubaydah said: **"It has five letters in Arabic, and it is on this pattern: Al-Muhaimin, Al-Mustathhir, Al-Mubayyith, Al-Mubiqir, and Al-Muqtadir. It means the One who is dominant in the earth, and Al-Mujamir is the name of a mountain. As for Al-Qadus and Ad-Darruwaj, they are two names that are one and the same."**

Al-Kisa'i said: **"I heard Abu Al-Dunya, an eloquent Arab, reciting 'Al-Qadus' with a fatha on the Qaf, and perhaps it is a dialectical variation."**

As for "Al-Aziz," it means the One who has no match. It is said, **"Majestic is the guest when his presence is rare." And it is also said, "He is the most esteemed, and his allies are honored."**

As for "Al-Jabbar," Ibn Abbas said: **"He is the Great, and Allah's mightiness is Jabarut (compelling). This is a divine attribute, as in the expression: 'a great palm tree.'"**

Amr Ibn Kulthum said:

"Our palm trees are great, as their branches are high like red spears. This name was used to signify the greatness and sanctity of God, and how it is protected from any shortcomings or imperfections.

Some also say that it comes from the word "jabr" meaning mending or repairing. It is said, "I repaired the bone, so it was mended," meaning it was fixed after it was broken. And when a matter is resolved and fixed, it is said that it was "jabr". The word "jabr" is necessary and decisive.

Al-Ajaj said:

"Indeed, God has mended religion, so it is fixed and complete."

"And its equivalent in Arabic speech: He who delights his tongue delights his throat, and he who widens his mouth widens his lifespan.

As-Suddi said: He is the one who subdues the creation and compels them to do what he desires.

(1)[3086] Ibn Fanjawayh reported to us, he said: Abdullah ibn Yusuf reported to us, he said: Abdullah ibn Muḥammad ibn Abdulaziz Al-Bagawi reported to us, he said: Muḥammad ibn Bakr ibn Al-Riyan reported to us, he said: Abu Ma'shar reported from Muḥammad ibn Ka'b, he said: Al-Jabbar (The Compeller) was named as such because he compels the creation to do what he desires, and the creation is too insignificant to disobey their Lord even for an instant, except by His will.

Al-Ḥasan said: He is the Most High who surpasses the reach of creation and their deficiencies cannot attain Him.

It is also said: He is the Almighty who nothing can overpower.

Qatada said: He is the Mighty in His revenge.

Some of the scholars were asked about the meaning of Al-Jabbar, and they said: He is the Subduer, who, if He wills something, He does it, and rules over it as He wishes, without any obstacle or considering anyone other than Himself. It is said that Adam was chosen without obedience, and that Iblis was cursed for his disobedience despite his prior obedience to God.

Al-Mutakabbir (the Arrogant) is the one who is too proud to avoid bad manners and blameworthy traits.

The root of pride and arrogance is to refrain from submission and obedience.

Hamid ibn Thawr said:

She forgave like how a tribe forgives,

And thus became the embodiment of pride and firmness.

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(1) **[3086] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak, with Abu Ma'shar who is weak in narration and has mixed reports.

The authentication of Ḥadīth: Al-Khalal mentioned it in ((Al-Sunnah)) 3/557, from Abdullah ibn Ahmad, from Muḥammad ibn Bakar, with a summarized version.

It is also said: The arrogant one is the one who is arrogant in oppressing his servants.

Abū Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (PBHU) said, in what he narrates from his Lord the Blessed and Exalted, that He said: "Arrogance is my garment and greatness is my robe, and whoever competes with Me in regard to either of them, I shall throw him into the Fire." Then Allah, the Most High, exalted Himself and said: ﴿Glorified be Allah﴾ meaning, a declaration of His majesty and greatness. ﴿From what they associate with Him.﴾

[Qur'an 59:24] Allah (Glorified and Exalted be He) said: ﴿He is Allah, the Creator, the Inventor of all things, the Bestower of forms.﴾ [Qur'an 59:24] This means that He decrees and molds everything according to His will, just as He said: ﴿He creates you in the wombs of your mothers; creation after creation.﴾ [Az-Zumar: 6] And He also said: ﴿Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones﴾ [Al-Mu'minun: 14]. This means that He measures, shapes, and transforms.

﴿Al-Bari'﴾ means the Creator. The word 'Al-Bari' is similar to the word 'al-Labib' (intelligent). It is said of an intelligent person that he is 'Labib'. It is also said that 'Al-Bari'' is the Creator who brings things into existence from non-existence, and the Creator who molds and transforms all types of creatures, as mentioned. ﴿Al-Musawwir﴾ means the One who forms in the wombs as He wills. It is also said that He gives distinct signs and unique shapes to all creatures. Each creature is distinguished from the others. This is why it is said, "This is the image of the matter," meaning, its example. The matter's image is made clear by a clear explanation. It is also said that 'Al-Bari'' means the Creator who initiates, and the Creator who decrees and transforms, and 'Al-Musawwir' means the Creator who gives distinct forms and shapes to creatures.

(1)[3087] Ahmad ibn Muḥammad ibn Ya'qub, the jurisprudent of Al-Qasr, told us that Ismail ibn Muḥammad ibn Ismail from Baghdad narrated to us that Al-Ḥasan ibn Arafah told us that Muḥammad ibn Salih Al-Wasiti narrated to us from Sulaiman ibn Muḥammad from Umar ibn Nafi' from his father that Abdullah ibn ʿUmar (may Allah be pleased with them both) said: "I saw the Prophet (PBUH) standing on this pulpit, meaning the pulpit of the Messenger of Allah (PBUH), while he was talking about his Lord, the Most High. He said, 'When on the Day of Resurrection, Allah gathers the seven heavens and the seven earths in His hand, then He says, "I am Allah, I am the Most Merciful, I am the Most Gracious, I am the King, I am the Holy, I am the Peace, I am the Faithful, I am the Guardian, I am the Almighty, I am the Compeller, I am the Proud, I am the One who started the world when there was nothing, and I am the One who will bring it back. Where are the kings? Where are the tyrants? Where are those who eat from my provision, walk on my earth, and worship others besides me?" Glory be to me from what they associate with me.'" (The Noble Qur'an, Chapter "Al-Hashr", Verse 24) He named himself with the beautiful names. ﴿Whatever is in the heavens and earth exalts Him.﴾ Meaning: it glorifies and sanctifies Him. ﴿And He is the Exalted in Might, the Wise.﴾

(2)[3088] Ibn Fanjawayh Ad-Dainawari told us that Ibn Hamdan narrated to us from his father that Muḥammad ibn Yunus Al-Kadimi narrated to us from Amr ibn Asim, who narrated to us from Abu Al-Ashhab, who narrated

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(1) **[3087] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, there is no one mentioned with criticism or praise.
The authentication of Ḥadīth: Abu Al-Sheikh Al-Asbahani mentioned it in ((Al-Azama)) 2/441, from Muḥammad Al-Wasiti with its meaning, and Al-Bayhaqī mentioned it in ((Al-Asmaa Wal Sifat)) 1/83 (44), through the route of Abdullah ibn Yaḥyā ibn Abd al-Jabbar, from Ismail bin Muḥammad, with its version. Al-Suyūṭī also mentioned it in ((Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur)) 7/247.

(2) **[3088] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak, with Muḥammad Al-Kadimi and Yazīd Al-Raqashi who are both weak in narration.
The authentication of Ḥadīth: Refer to ((Al-Kashaf)) by Al-Zamakhshari 4/510, and ((Al-Jami li Ahkam Al-Qur'an)) by Al-Qurtubi 18/49.

to us from Yazīd ibn Aban from Anas ibn Mālik (may Allah be pleased with him) that the Messenger of Allah (PBUH) said: "Whoever recites the last verse of Surat Al-Hashr, all his previous sins and delayed sins will be forgiven."

(1)[3089] Ibn Fanjawayh told me, he said: Ibn Shunbah told us, he said: Ibn Wahb told us that Ahmad ibn Abi Sharayh and Ahmad ibn Manṣūr al-Ramadi told us that Abu Ahmad Al-Zubayri told us that Khalid ibn Tuhman told me that Nafi' ibn Abi Nafi' told him, from Mu'qil ibn Yasar, (may Allah be pleased with him), that the Messenger of Allah PBHU said: **"Whoever says three times when he wakes up in the morning: 'I seek refuge with Allah the All-Hearing, the All-Knowing, from the accursed Satan,' and reads the last three verses of Surah al-Hashr and trusts in Allah, seventy thousand angels will pray for him until evening, and if he dies on that day, he will die a martyr. And whoever says that in the evening will be in that same position."**

[3090] Muḥammad ibn al-Qasim told me, he said: Abdullah ibn Muḥammad told us that al-Siraj told us that Ahmad ibn al-Faraj told us that Abu Uthman - meaning the mu'adhin - told us that Muḥammad ibn Ziyad told us that I heard Abu Umamah, may Allah be pleased with him, say: The Messenger of Allah PBHU said: **"Whoever reads the Khawatim of Surah al-Hashr at night or during the day, and dies on that day or night, Allah will make Paradise obligatory for him."**

(2)[3091] Ibn al-Qasim told me, Ibn Bakhitayar said: Makki ibn Abdan

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(1) **[3089] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, there is someone I could not find, and no one mentioned any criticism or praise.

The authentication of Ḥadīth:
- Al-Tirmidhī mentioned it in the book of the virtues of the Qur'an (2931), from Mahmoud ibn Ghilan, from Abū Ahmad Al-Zubairi, with its version. Abu Isa said: "This is a good and strange Ḥadīth that we only know through this route." Imam Ahmad also mentioned it in ((Al-Musnad)) 5/26 (20306) through Al-Zubairi, with its version. Also, refer to ((Tafsir al-Qur'an al-'Azim)) 13/505.

(2) **[3091] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak, with Yazīd al-Raqaashi being weak in it, and in its chain of transmission there is someone whose biography I could not find, and someone who has not been mentioned to have any criticism or endorsement.

The authentication of Ḥadīth: Refer to "Al-Jami' li Ahkam al-Qur'an" by al-Qurtubi, 18/1.

told us, he said: Ibrahim ibn Abdullah told us that Amr ibn Asim told us that Abū al-Ash'hab told us that Yazīd al-Raqaashi, from Anas, may Allah be pleased with him, said: The Messenger of Allah PBHU said: **"Whoever reads the last Surah of al-Hashr until the end of it: 'If We had sent down this Qur'an upon a mountain,' and dies on that night, he will die a martyr."**

(1)[3092] Abū Uthman ibn Abū Bakr al-Hayri told me, he said: Abū al-Ḥusayn Muḥammad ibn Muḥammad al-Hajjaji informed us, he said: Abdullah ibn Aban ibn Shaddad narrated to us that Ismail ibn Muḥammad al-Hayri told them, he said: Ali ibn Raziq narrated to us, he said: Hishām narrated to us, from Zaid ibn Aslam, from 'Aṭā' ibn Yasār, from Abū Hurairah, (may Allah be pleased with him), that he asked the Messenger of Allah (PBHU) about the greatest name of Allah. The Messenger of Allah (PBHU) said: "O Abū Hurairah, recite the last verses of Surah Al-Hashr frequently, for they contain the greatest name of Allah." So, I memorized it, and then he recited it to me, and I memorized it, and then he recited it to me again.

(1) **[3092] The assessment of the reliability of the chain of transmitters:**
- In its chain of transmission, there is someone whose name I could not find, and 'Ali ibn Rizq is mentioned without any criticism or endorsement.

The authentication of Ḥadīth: Refer to "Al-Kashaf" by al-Zamakhshari, 4/510, and "Al-Jami' li Ahkam al-Qur'an" by al-Qurtubi, 18/48-49.

Surat Al-Mumtahanah

Surat Al-Mumtahanah is a Madinan surah consisting of thirteen verses with no disagreement about its sequence. The number of words in the surah is three hundred and forty-eight, and the number of letters is one thousand five hundred and ten. Narrated by Ubay ibn Ka'b, (may Allah be pleased with him), that the Messenger of Allah (PBHU) said, **"Whoever recites Surat Al-Mumtahanah, believing in it and hoping for the reward from Allah, will have all the believing men and believing women intercede for him on the Day of Resurrection."**

In the name of Allah, the Most Gracious, the Most Merciful.

[Qur'an 60:1] Allah Almighty says, ﴿O you who have believed, do not take My enemies and your enemies as allies.﴾ This verse was revealed in reference to a specific incident involving Hātib ibn Abi Balta'ah. At the time, Sara, a woman who was a servant of Abu 'Amr ibn Sayfi ibn Hashim ibn 'Abd Manaf, came to the Prophet (PBUH) in Medina from Mecca, two years after the Battle of Badr, when the Prophet (PBUH) was preparing to conquer Mecca. The Prophet (PBUH) asked her, "Have you come as a Muslim?" She replied, "No." He then asked, "Have you come as a migrant?" She again replied, "No." The Prophet (PBUH) asked her what she needed, and she explained that the Muslims used to be her family and her protectors, but now her people had turned against her and she was in desperate need. She had come to the Prophet (PBUH) hoping he would provide her with aid, clothing, and transportation. The Prophet (PBUH) asked her, "Where are you from among the young men of Mecca?" She replied that she was a singer and a mourner and had not been asked to do anything since the Battle of Badr. The Prophet (PBUH) urged the Banu 'Abd al-Muttalib and Banu Hashim to provide for her, and they gave her money, clothes, and transportation.

Later, Hātib ibn Abi Balta'ah, who was an ally of Banu 'Abd al-'Aziz, gave Sara ten dinars and asked her to deliver a letter to the people of Mecca.

Ibn ʿAbbās, (may Allah be pleased with him), narrated this story. However, Mua'til ibn Sulayman said that Hātib gave Sara ten dirhams and covered her in a cloak, and wrote in the letter, "From Hātib ibn Abi Balta'ah to the people of Mecca: The Prophet (PBUH) intends to attack you, so be on guard." Sara left Medina and Jibril (Gabriel) came to the Prophet (PBUH) and informed him of what Hātib had done. The Prophet (PBUH) sent ʿAli, ʿAmr, ʿUmar, Zubair, Talha, Miqdad bin al-Aswad, and Abu Marthad, (may Allah be pleased with them all), to catch up with Sara at a location called Rawdat Khakh. They were to retrieve the letter from her and let her go on her way. If she resisted, they were to kill her.

He said, "Go out and find her in the place where the Messenger of Allah (PBHU) said she would be." They asked her, "Where is the book?" and she swore by Allah that she did not have a book with her. They searched her belongings but did not find a book. They became frustrated and decided to return. Ali (may Allah be pleased with him) said, "By Allah, we did not lie nor were we lied to. Ask her to bring out the book or, by Allah, I will strike your neck." When the woman saw Ali's seriousness, she took out the book from her hair and they let her go. They did not harm her or anything she had with her, and they returned the book to the Messenger of Allah (PBHU).

The Messenger of Allah (PBHU) then sent someone to Hattab ibn Abi Balta'ah (may Allah be pleased with him), and he came to him. The Prophet (PBHU) asked him, "Do you know this book?" Umar (may Allah be pleased with him) said, "O Messenger of Allah, let me strike his neck, for he is a hypocrite." The Prophet (PBHU) said, "Wait, ʿUmar." Then he asked Hattab, "What made you do what you did?" Hattab replied, "By Allah, O Messenger of Allah, I have not disbelieved since I became a Muslim, nor have I betrayed anyone since I gave advice, nor have I loved them since I left them. However, every one of the emigrants had relatives in Mecca who prevented their families from leaving, and my family was among them. I feared for my family from them, so I wanted to have a book to hold onto among the polytheists. I knew

that Allah (mighty and majestic) would send down punishment on them, and that my book would not protect me from them." The Prophet (PBHU) believed him and then turned to Umar and said, " ʿUmar, who knows, perhaps Allah looked upon the people of Badr with favor. He said to them, 'Do whatever you want, for I have forgiven you.'" Hattab (may Allah be pleased with him) was one of the companions who witnessed the Battle of Badr.

Abdullah ibn Hamid informed me that Ahmad ibn Isḥāq told us that Muḥammad ibn Ghalib narrated to us that Abdus-Samad reported to us from Layth, from Abū Az-Zubair, from Jabir (may Allah be pleased with him) that a man who was known as Lihatib came to complain to the Prophet (PBHU) about someone who had insulted him. He said, "O Messenger of Allah, may Lihatib enter the Fire!" The Prophet (PBHU) said, "You have lied. He will never enter it, for he was present at Badr and Uhud." Allah, the Almighty and Glorious, revealed concerning Lihatib and his dealings with the polytheists, "O you who believe! Do not take my enemy and your enemy as friends. You show kindness to them." That is, by showing kindness. The letter "ba" in "show kindness to them" indicates a relationship, as when you say, "I want to go," and "I will go," the "ba" is added and then dropped, according to the grammar of the scholars. Allah Almighty said, "And whoever inclines toward evil therein or to do wrong" (Qur'an 22:25) meaning, inclining toward evil, as in the saying of the poet:

"When she returned from drinking, the stick shook for her,

And a miser who wanders about at the time of distributing wealth.

That is, it shakes her and you receive from the relationship of friends everything you have of evil."

﴿And they disbelieved﴾ - this is a description of the disbelievers.

﴿In what has come to you of the truth﴾ - referring to the Qur'an.

﴿They expelled the Messenger and you﴾ - referring to the expulsion of the Prophet Muhammad (PBHU) and his followers from Mecca.

It is said that the meaning of this is that they wanted the Messenger and his followers to leave Mecca, and they exposed them to harm. This is like saying, "I killed so-and-so," meaning that I caused him to be killed.

Ibn ʿAbbās (may Allah be pleased with him) said: The Prophet's (PBHU) woodcutter was one of those who were expelled from Mecca with him.

﴿So that you would believe﴾ - meaning because you have believed.

﴿In Allah, your Lord﴾ - meaning that they expelled you because of your faith.

﴿If you have gone forth for jihad in My cause and seeking My pleasure﴾ - the order of the words in the verse and the metaphorical meaning of the verse are explained. ﴿Do not take My enemies and your enemies as allies, showing them affection even though they have rejected what has come to you of the truth.﴾ ﴿If you have gone forth for jihad in My cause﴾ - the meaning is that they expelled you because you have believed and when He says, ﴿and seeking My pleasure﴾, this is a condition and its answer is given first. The meaning is: If you have gone forth for jihad in My cause, then do not take My enemies and your enemies as allies, and "jihad" and "seeking" are in the accusative case because they are the objects of the verb "gone forth."

﴿Concealing from them﴾ - what the Prophet (PBHU) concealed about them.

﴿With affection﴾ - and it is said that the meaning is that you conceal the Book from them.

﴿And I know what you reveal﴾ - what you harbor in your hearts.

﴿And what you have concealed﴾ - what you have revealed with your tongues of affirmation and monotheism.

﴿And whoever does that among you﴾ - meaning whoever shows affection to them and writes to them after this.

﴿Has certainly strayed from the soundness of the way﴾ - meaning that they have missed their intended destination.

[Qur'an 60:2] Allah says, ﴿If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil.﴾

The term ﴿ythqifukum﴾ means they would meet and encounter you in a hostile manner, seeking to harm you physically, verbally, and ideologically. Therefore, it is not beneficial to seek proximity to them.

The verse also states that they wish you would disbelieve [in Allah], indicating that they have no good intentions towards you.

[Qur'an 60:3] Allah says, ﴿Your relatives or your children will not benefit you on the Day of Resurrection; He will judge between you.﴾ This refers to the fact that on the Day of Judgment, only faith and obedience to Allah will be of value. There are different readings of the word "yafsil" in this verse, with some reading it with a kasrah on the letter sin, while others read it with a fathah on the letter ya. Each reading has its own nuances and interpretations.

"And whoever emphasizes it, it is because the repeated and hesitant action is more evident. And whoever recites it without naming the doer, it is because the doer is known, as in His saying: ﴿And judge between them with justice﴾ [39:69]. And whoever recites it with the name of the doer, then he has referred the pronoun back to Allah, and the chosen pronoun is for His saying: "My enemy and your enemy," and His saying: "And I know." And whoever recites it with a Nun, it is to magnify it.

(1)[3095] Abdullah ibn Hamed Al-Wazan informed us, he said: Makki

(1) **[3095] The assessment of the reliability of the chain of transmitters:**

- His narration is weak, as it contains Suhail ibn Abi Salih who is truthful but had some changes in his narration towards the end. The author of the book, however, I have not found any criticism or praise for him.

The authentication of Ḥadīth:

- Muslim recorded it in his book of faith, chapter on clarification that religion is advice (55), from Muḥammad ibn Hatim, from Ibn Mahdi, with a similar narration. Abu Dāwūd recorded it in his book of etiquette, chapter on advice (4944), from the route of Zuhair, from Suhail with a similar narration. Al-Nasāʾī recorded it in his book of allegiance, chapter on advice for the imam (7/156-157), from Yaʾqub ibn Ibrahim, from ʿAbd al-Raḥmān ibn Suhail with a similar narration. Ahmad recorded it in his book of hadiths, Al-Musnad (4/102, 16940), from Abdulrahman ibn Mahdi with a similar narration. Al-Ṭabarānī recorded it in his book of great dictionary (Al-Mu'jam Al-Kabir) (2/52, 1260), from the route of Yazīd al-Laythi, from Tameem al-

ibn Abdan informed us, he said: Abdullah ibn Hishām informed us, he said: ʿAbd al-Raḥmān ibn Mahdi informed us, he said: Sufyan narrated to us from Suhail bin Abi Salih from ʻAṭā' ibn Yazīd from Tamim Ad-Dari, may Allah be pleased with him, that the Messenger of Allah (PBHU) said: **"Verily, religion is advice." We said: "To whom, O Messenger of Allah?" He said: "To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common folk."**

Allah, the Almighty, says: ﴿There has certainly been for you in the Messenger of Allah an excellent pattern [of conduct].﴾ [33:21]

Ibn ʻAbbas (may Allah be pleased with them both) said: "That is, a righteous action." The majority reading is with a kasrah on the hamzah of the word "uswah," while Yaḥyā, Al-A'mash, and ʻAsim read it with a dammah. Both are correct. "In Ibrahim" - the Khalil (Friend) of Allah. "And those with him" - on his religion from the people of faith. Ibn Zaid said: "They are the Prophets, peace be upon them." "When they said to their people" - the polytheists - "Indeed, we are disassociated from you." "We have disbelieved in you." "And there has appeared between us and you animosity and hatred forever until you believe in Allah alone." Except for Ibrahim's saying to his father, ﴿I will ask forgiveness for you.﴾ [Qur'an 60:4]

Allah is telling us to follow the example of His Prophet (PBHU), to seek to emulate his character and conduct. Ibn ʻAbbas said that the meaning of "excellent pattern" is a righteous action. The majority of readers read the word "uswah" with a kasrah on the hamzah, while Yahya, Al-A'mash, and ʻAsim read it with a dammah. Both are correct. The phrase "in Ibrahim" refers to Allah's friend and Prophet. "And those with him" refers to those who followed his faith,

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Dari with a similar narration. Ibn Hibbān recorded it in his authentic book (Sahih) as in Al-Ihsan (10/435), from the route of Ata' with a similar meaning. See also Al-Musnad by Abu Awanah (1/142).

- There are also supporting narrations:
- Al-Tirmidhī recorded it in his book of good deeds and relations, chapter on what came about advice (3/371-372, 1932) with a similar meaning, and Al-Nasāʾī recorded it in his book of allegiance, chapter on advice for the imam (7/157) with a similar meaning, both from the Ḥadīth of Abu Hurairah, (May Allah be pleased with him).

who were people of faith. Ibn Zaid said that it refers to the Prophets, peace be upon them. "When they said to their people" refers to the polytheists who they disassociated themselves from, who they rejected. "We have disbelieved in you" means that they rejected their beliefs. "And there has appeared between us and you animosity and hatred forever until you believe in Allah alone" means that they will remain enemies until they accept Islam. The only exception is Ibrahim's saying to his father, "I will ask forgiveness for you."

It was said that Ibrahim (PBHU) admonished and abandoned his people in everything except for his saying, ﴿I will ask forgiveness for you,﴾ and then he explained his excuse in Surat At-Tawbah. In this verse, there is a clear indication of the superiority of our Prophet Muhammad (PBHU) over all other prophets, peace be upon them, because when we were commanded to emulate him, it was an unconditional command, and there were no exceptions. Allah said, ﴿Whatever the Messenger gives you, take it, and whatever he forbids you, abstain from it﴾ [Al-Hashr: 7]. But when he commanded us to follow the example of Ibrahim (PBHU), he exempted some of his actions.

"What do I have from Allah if I disobey Him?"

"Our Lord, upon You we rely," that is, say this statement.

It was said: this is the saying of Ibrahim (PBHU) and those with him.

"Our Lord, upon You we rely," that is, we rely on You.

"And to You, we return," that is, we come back.

"And to You is the final destination," to You is the return in the Hereafter.

[Qur'an 60:5] Allah's saying, ﴿Our Lord, do not make us a trial for those who disbelieve,﴾ that is, do not expose them to us so that they think they are right and are thus tempted. It was also said: do not allow them to have power over us so that they may tempt and torture us.

"And forgive us, our Lord, for indeed You are the Exalted in Might, the Wise."

[Qur'an 60:6] Allah's saying, ﴿There has certainly been for you in them (i.e., Ibrahim and those with him) an excellent pattern for anyone whose hope

is in Allah and the Last Day.﴾ He reiterated the pattern because it is important and relevant to the current discussion.

﴿And whoever turns away,﴾ turns away from faith.

﴿Then indeed, Allah is the Free of need,﴾ meaning, He does not need them to worship Him.

﴿The Praiseworthy,﴾ in His sovereignty over His creation. When this verse was revealed, the believers were hostile to their pagan relatives and showed animosity and disavowal towards them. Allah knew the intensity of the believers' feelings, so He revealed His saying:

[Qur'an 60:7] Allah Almighty says, ﴿It may be that Allah will put love and friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.﴾ Some have said that this means Allah will make it happen. Others have said it means to have hope for it. And still others have said that the love referred to here is that the Prophet (PBHU) married Umm Habiba bint Abi Sufyan bin Harb, who was from among the people of Mecca who opposed him. And others have said it refers to the conversion of those who were enemies of Islam, as Allah made many of them Muslims and they became friends and brothers to the believers, and even married them. The Prophet (PBHU) married Umm Habiba bint Abi Sufyan, who was under the guardianship of Ubaydullah bin Jahsh bin Riyab, and both she and her husband were immigrants from Abyssinia. Her husband later converted to Christianity, and asked her to follow him in his religion, but she refused and remained steadfast in her faith. Her husband died while still a Christian, and the Prophet (PBHU) sent a proposal to her through the Negus of Abyssinia, who asked his companions who among them was most deserving of her hand. They said it was Khalid bin Sa'id bin Al-'Aas, so the Prophet (PBHU) married her to him. The Negus then gifted her with 400 dinars as her dowry. Some have also said that the Prophet (PBHU) proposed to her for Uthman bin Affan (may Allah be pleased with him), and when he married her to him, he sent her dowry to the Negus who then sent her to him. Abu Sufyan, who was a disbeliever at the time, heard about this and said, "That

stallion's nose is not to be castrated, i.e., must be honored" Then Allah Almighty made it permissible to maintain relations with those who did not fight against the believers or drive them out from their homes, saying:

[Qur'an 60:8] ﴿Allah does not forbid you from dealing kindly and justly with those who have not fought against you because of religion and have not driven you out of your homes. Indeed, Allah loves those who are just.﴾ This means that you should treat them with kindness and justice by showing them goodness. The word " An" in this verse functions as a substitute for " Al-ladhīna " and means that Allah does not forbid you from being kind to those who did not fight against you.

Scholars differ about the context in which this verse was revealed. Ibn Abbas, may Allah be pleased with him, said it was revealed concerning Khuzay'ah, including Hilal ibn ʻUmayr, Khuzaymah, and Suraqah ibn Mālik ibn Ju'shum and the Banu Mudlij. They were righteous people who had made a pact with the Prophet (PBHU) not to fight against him or to help anyone against him. Therefore, the Prophet PBHU ordered that they be treated kindly and faithfully until their agreement expired, as reported by Al-Farrā'.

Abdullah ibn Zubayr, may Allah be pleased with him, said it was revealed concerning Asma' bint Abū Bakr, may Allah be pleased with her. Her mother, Qatilah bint ʻAbd al-'Uzza ibn ʻAbd Asad of Banu Mālik ibn Hishām, came to Medina with gifts of meat, dried yoghurt and fat. Asma' said to her mother, "O mother, I will not accept any gifts from you, nor will you enter my house until I have sought permission from the Prophet PBHU." ʿĀʾishah, (may Allah be pleased with her), asked the Prophet (PBHU) on her behalf, and Allah revealed this verse. The Prophet (PBHU) then instructed her to allow her mother to enter her house, accept her gifts, and treat her kindly and respectfully.

Al-Humaydani and Atiyyah al-'Awfi said it was revealed concerning a group of Banu Hishām, including ʿAbbās ibn ʻAbd al-Muttalib, (may Allah be pleased with him). Mujāhid said it was revealed concerning those who believed in Mecca but did not emigrate. It is also said that it refers to women and children. Qatadah

said this verse was abrogated by (verse 5) of Surah At-Tawbah, ﴿Kill the polytheists wherever you find them.﴾ Others say that the ruling was for a particular reason, which was the peace treaty, and when the peace treaty was lifted after the conquest of Mecca, the ruling was abrogated, but the recitation remained.

[Qur'an 60:9] Allah, may He be glorified and exalted, says: ﴿Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.﴾ This refers to the polytheists of Mecca who were hostile to the Muslims and tried to force them to abandon Islam, even to the point of expelling them from their homes. They sought to find allies among the Muslims who had not yet migrated to Medina, but Allah forbade this. Anyone who takes them as allies and friends is doing wrong.

[Qur'an 60:10] Allah, may He be glorified and exalted, says: ﴿O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith.﴾ Ibn Abbas, may Allah be pleased with him, said: "The Messenger of Allah PBHU arrived at Hudaybiyyah while performing Umrah. The pagans of Mecca had agreed that anyone who came to them from the Muslims would be sent back, but anyone who came from Mecca to the Muslims would not be sent back. They wrote this agreement down and put their seals on it. Then Saba bint al-Harith al-Aslamiyah, may Allah be pleased with her, came as a Muslim woman after the agreement had been written down and the Prophet (PBHU) was at Hudaybiyyah. Her husband, who was a disbeliever, came to seek her out, and he was from the tribe of Banu Makhzum - according to al-Muqatil and others, his name was Safwan ibn Umayyah. He said to the Prophet (PBHU): 'O Muhammad, send back my wife, for you have made an agreement with us that anyone who comes to you from among us will be sent back, and this agreement has not yet dried.' So Allah revealed this verse, instructing the believers to examine believing women who come to them as emigrants from the land of disbelief to the land of Islam."

Ibn ʿAbbās (may Allah be pleased with him) said: "Their examination is that they swear that they did not leave their homes out of hatred for their husband, nor out of desire for another man, nor for seeking worldly gain, but only out of love for Allah and His Messenger. So the Messenger of Allah (PBHU) swore her to that, that she did not leave out of hatred for her husband or love for a man from among us, and that she did not leave except out of desire for Islam. She swore by Allah, besides whom there is no other deity, and then the Messenger of Allah (PBHU) gave her her dowry and whatever he spent on her, and did not return her to him. So Umar ibn al-Khattab (may Allah be pleased with him) married her. The Prophet (PBHU) used to send back men who came and detain women who came for examination, and give their wives their dowries. This is the meaning of the verse (Qur'an 60:10): "Allah knows best their not . If you know them to be believers, do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful for them [as husbands]." That is, to marry them to disbelievers.

"And give them their due compensation." This refers to their dowry.

Ibn Abbas (may Allah be pleased with him) said: "Their examination is to say, 'There is no deity except Allah and that Muhammad is His servant and Messenger.'"

And ʿĀʾishah (may Allah be pleased with her) said: "Their examination was what is mentioned in the verse [Qur'an 60:12]: ﴿When the believing women come to you pledging allegiance to you [Prophet] on the condition that they will not associate anything with Allah.﴾

And Ad-Ḍaḥāk said: "There was an agreement between the Prophet (PBHU) and the polytheists that no woman should come to him who is not of your religion, unless you return her to us. If she entered your religion and had a husband, she could be returned to her husband who had spent on her, and the Prophet (PBHU) had a similar condition."

And ʿUrwa said: "One of the conditions that Suhayl ibn Amr imposed on the Prophet (PBHU) on the Day of Hudaybiyyah was that no one from us, even if he was of your religion, should come to you, unless you return him to us.

Then Allah Almighty revealed regarding the believing women what He revealed, indicating that the condition of returning women was abrogated by that."

It has been said: "The condition of returning Muslim women was not originally permissible, but it occurred by mistake or necessity, and the dowry in these cases is for the sake of the condition." It has also been said: "They were allowed to return men but not women, and this is how the dowry is returned, because truce requires reciprocity, and it is likely that this was for the sake of the condition."

Qatada said: "Then this ruling and covenant were abrogated in Surat Al-Tawbah. ﴿And there is no sin on you if you marry them﴾ meaning: there is no sin on the believers to marry these immigrant believing women. ﴿When you have given them their due compensation﴾ meaning their dowries, even if they have disbelieving husbands in the land of disbelief, because Islam distinguishes between them when their kinship is cut off. ﴿And do not hold onto the bonds of disbelievers﴾ the majority recitation is to lighten the grip, and Abu 'Ubayd chose to say: ﴿so hold on to them in a good way﴾ [Al-Baqarah: 231].

Al- Ḥasan, Abū Al-'Aliyah, Nasr ibn Asim, Abu 'Amr, Ibn Abi Isḥāq, Al-Jahdari, Ya'qub, and 'Isa ibn 'Umar read ﴿do not hold onto﴾ with emphasis from the word 'grasp', and Abu Hatim chose it, it is said: grasped the thing and held onto it, because 'ismah' (bonds) is plural, so the emphasis is clearer in a case like this for repetition.

Al-'Isam is the singular of 'isma' and it means what one holds on to from covenants and means. And 'al-kafirun' is the plural of 'kafirah' that Allah, exalted be He, forbade the believers from marrying the polytheist women and commanded them to part with them. Ibn 'Abbās, may Allah be pleased with them both, said: He means: Do not hold onto the contracts of the disbelievers. Whoever has a disbelieving wife in Mecca, should not have sexual relations with her, for she is no longer his wife and he is not her husband. If a Muslim woman from the people of Mecca comes to you and she has a disbelieving husband, do not have sexual relations with her; let her marry someone else

because her contract with him is no longer valid. This is because they are non-book bearing people and their marriages were invalidated when their husbands embraced Islam before consummation or their waiting period had expired after consummation."

Al-Zuhri said, "When this verse was revealed, Umar ibn al-Khattab (may Allah be pleased with him) divorced his two wives in Mecca who were both polytheists and relatives. One was Quraibah bint Abi Umayyah ibn al-Mughirah, whom Muawiyah ibn Abi Sufyan married while they were still polytheists in Mecca. The other was Umm Kulthum bint Amr ibn Jarrul al-Khazaiyyah, who later married Abū Jahl ibn Hudhayfah ibn Ghanam, a man from her tribe who was also a polytheist. Arwa bint Rabiah ibn al-Harith ibn Abd al-Muttalib was with Talhah ibn Ubaydullah (may Allah be pleased with him), but Islam separated them when the Qur'an forbade holding onto the protection of disbelievers. Talhah ibn Ubaydullah had already emigrated, but Arwa was still in Mecca with her people. Later, Khalid ibn Sa'īd ibn al-Aas ibn Umayyah ibn Abd Shams married her after she accepted Islam. She was one of the women who had escaped to the Messenger of Allah (PBHU) from the disbelievers, and he imprisoned her and then married her to Khalid. Aminah bint Bashir was with Thabit ibn Al-Dahdah (may Allah be pleased with him), but she fled from him while he was still a disbeliever and went to the Messenger of Allah (PBHU), who married her to Sahl ibn Hunayf (may Allah be pleased with him), and she gave birth to Abdullah ibn Sahl."

Al-Sha'bi said, "Zaynab, the daughter of the Messenger of Allah (PBHU) and may Allah be pleased with her, was the wife of Abū al-'As ibn al-Rabi', who was a polytheist in Mecca. She embraced Islam and then joined the Prophet (PBHU) in Medina, while Abu al-'As remained a polytheist in Mecca. Later, he came to Medina, and Zaynab (may Allah be pleased with her) granted him protection, and he became a Muslim, so the Prophet (PBHU) reunited them."

﴿And ask﴾ means: O believers, whose spouses have joined the polytheists, what you have spent on them as dowry to marry them from among them.

﴿And let them ask﴾ means: the polytheists whose wives have joined you, O believers, what they have spent as dowry on them if they marry in your midst.

﴿That is the judgment of Allah﴾ that Allah judges between you. Ibn Abbas said: This is the judgment of Allah between Muslims and disbelievers from the people of the covenant of Mecca who return some to others.

And Al-Zuhri said: If it were not for the covenant and truce that was between him (i.e., the Prophet) and Quraysh on the Day of Hudaybiyyah, the women would have been held captive and not returned their dowries. This is also what he did with the Muslim women who came to him before the covenant.

It was said that their marriage is annulled and their husbands do not receive anything back from them except for them to convert to Islam while in the waiting period (iddah), in which case they are entitled to them.

﴿And Allah is Knowing﴾ of His command.

﴿And Wise﴾ in His actions. When this verse was revealed, the believers acknowledged the judgment of Allah the Most High and fulfilled what they were commanded to do with the spending on the polytheists' women. The disbelievers, however, refused to acknowledge the judgment of Allah the Most High with regard to the spending of the Muslims. Allah the Most High then revealed the following verse.

[Qur'an 60:11] ﴿And if any of your wives﴾ goes to the disbelievers, meaning if any of your wives joins the disbelievers as a renegade.

﴿From the disbelievers takes refuge﴾ among you, meaning takes refuge with the disbelievers.

﴿Then you have to punish them﴾ Then you go to war against them and obtain from them spoils of war and victory, which is the reward of your punishment. Al-Mauridh said: Its meaning is that you follow them after their retreat and the matter is left to you.

Al-Farra' said: "Al-'Aqab" and "Al-'Aqib" are like "Al-Zafir" and "Al-Zafi."

Al-Kalbī and Al-Qutaibi said: "You have punished them" means "you have fought against them, punishing them with one battle after another."

It was also said that it means: you said, "The 'Aqib' (consequence) is for so-and-so," meaning that the consequence is for so-and-so after the first battle. The interpretation of the "Aqibah" is the Hereafter, and there is nothing after it except for that reason it is called "Aqib."

The majority of reciters' reading goes this way: "fa'aqabtum" was chosen by Abu 'Ubayd, Abu Hatim, 'Alqamah, Ibrahim, Humayd, and Al-A'raj to be read without a shadda on the 'ayn. Mujāhid read it as "fa'a'qabtum". It was also said, "You did to them what they did to you." Al-Zuhri read it without an emphasized alif, while Masruq and Shu'ayb ibn Salamah read it with a light kasra on the qaf. It was said, "You have acquired and taken possession of them", all of which have the same meaning. The term "a'qaba" and its derivatives mean "to acquire".

﴿Give to those whose wives have gone away﴾ - this means that the wives of the believers joined the disbelievers of Mecca and there was no treaty between you and them. If a Muslim man had married one of them before you took possession of the booty, give him his due portion from the booty before the khums is calculated.

Ibn ʿAbbās said: This refers to women who belonged to the Muhajirun but joined the disbelievers of Mecca. There were six such women. Umm Hakim bint Abi Sufyan was under the protection of 'Ayyad ibn Zayd al-Ansari; Fatimah bint Abū Umayyah ibn al-Mughirah, the sister of Umm Salamah, was under the protection of 'Umar ibn al-Khattab; Baru'ah bint 'Uqbah was under the protection of Shammus ibn 'Uthman; 'Abdah bint 'Abdul-'Aziz ibn Fadalah was under the protection of 'Amr ibn 'Abdullah; Hind bint Abi Jahl ibn Hishām was under the protection of Hishām ibn al-'As ibn Wa'il; and Umm Kulthum bint Jarwal was under the protection of ʿUmar ibn al-Khaṭṭāb. The Prophet (PBHU) gave them their due share of the booty.

﴿Fear Allah, in whom you are believers﴾, meaning: beware of exceeding what you have been commanded.

[Qur'an 60:12] Allah says: ﴿O Prophet, when the believing women come to you to pledge allegiance to you that they will not associate anything with Allah, nor steal, nor commit unlawful sexual intercourse, nor kill their children, nor bring forth a slander they have invented between their hands and feet, nor disobey you in what is right - then pledge allegiance to them﴾ This was on the day of the conquest of Mecca, after the Messenger of Allah had finished receiving the pledge of allegiance from the men while standing on Safa. ʿUmar ibn al-Khaṭṭāb was standing below him, receiving the pledge of allegiance from the women on behalf of the Messenger of Allah, and conveying to him their pledges. Hind bint ʿUtba was among the women, wearing a veil and dressed as a man, out of fear that the Prophet would recognize her.

The Prophet then said to the women: ((I accept your pledge that you will not associate anything with Allah)) Hind raised her head and said: "You take a pledge from us in a matter we have not seen you take from the men, who only pledged allegiance to Islam and Jihad." The Prophet then said: ((And do not steal)) Hind said: "My father, Abu Sufyan, is a stingy man, and I have had some of his property, so I do not know whether it is permissible for me or not?" Abu Sufyan replied: "Whatever you acquired from him in the past and what is yet to come, is yours." The Messenger of Allah smiled and recognized her, and said: ((Are you Hind bint ʿUtba?)) She replied: "Yes, forgive me for what has passed, O Messenger of Allah, may Allah forgive you." The Prophet then said: ((And do not commit adultery)) Hind asked: "Does a free woman commit adultery?" He replied: ((And do not kill your children)), meaning: do not abandon your children or cause them to die, as this is not permissible. Hind said: "We have raised our children when they were young, and you have killed them when they were grown. You and they both knew better." Her son, Hanzala ibn Abu Sufyan, was killed on the day of Badr.

ʿUmar laughed until he lay down, and the Messenger of Allah smiled and said: ((And do not bring forth a slander they have invented between their hands and feet)), which means: do not falsely accuse your husband of infidelity. Hind

said: "By Allah, slander is an ugly thing, and you only command us to do what is right and good behavior." The Prophet then said: ((And do not disobey you in what is right)) and she said: "We did not sit in our meeting today and have any intention of disobeying you in anything." So the women affirmed their pledge.

(1)[3096] Muḥammad ibn Abdullah ibn Hamdun informed us, he said: Maki ibn Abdan informed us, he said: ʿAbd al-Raḥmān ibn Bishr informed us, he said: Sufyan transmitted to us.

(1) [3097] And Abdullah bin Hamid informed us, he said: Muḥammad ibn Ja'far reported to us, he said: Bashir ibn Matar informed us, he said: Sufyan ibn ʿUyaynah narrated to us from Muḥammad ibn Al-Munkadir that he heard Ummeima bint Ruqayqa (may Allah be pleased with her) say: "I pledged allegiance to the Prophet (PBHU) on behalf of the women. He asked us, "For what you can afford and readily fulfill?" I said, "O Messenger of Allah, have mercy on us more than we have for ourselves." Ummeima said,

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(1) **[3096 - 3097] The assessment of the reliability of the chain of transmitters:**
- It includes a narrator who was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- It was reported by Al-Tirmidhī in his book "Al-Sir" (The Biography), in the chapter regarding what was mentioned about the pledge of allegiance of women (1603), on the authority of Qutaibah, on the authority of Sufyan ibn ʿUyaynah with a similar wording. Abū ʿEisa (Al-Tirmidhī) said, "This is a good and authentic Ḥadīth that we only know through the narration of Muḥammad ibn Al-Munkadir." Also, Ibn Mājah reported it in his book "Al-Jihad," in the chapter regarding the pledge of allegiance of women (2874), on the authority of Abū Bakr ibn Abi Shaybah, with a similar meaning. Al-Nasāʾī also reported it in his book "Al-Bayah" (The Pledge of Allegiance), in the chapter regarding the pledge of allegiance of women, Vol.7, p.157 (4187), on the authority of ʿAbd al-Raḥmān, on the authority of Sufyan ibn ʿUyaynah with a similar wording. Mālik reported it in his book "Al-Muwatta," in the chapter regarding the pledge of allegiance, in the sections numbered 982 and 983, on the authority of Muḥammad bin Al-Munkadir with a similar meaning. Moreover, Imam Ahmad reported it in his book "Al-Musnad," Vol.6, p.357 (27006), on the authority of Sufyan ibn ʿUyaynah with a similar wording. Finally, Al-Ṭabarī reported it in his book "Jami' Al-Bayan," Vol.28, p.80, on the authority of Muḥammad ibn Bashar, on the authority of Sufyan bin ʿUyaynah with a similar wording. Also, Al-Baghawī reported it in his book "Ma'alim At-Tanzil," Vol.8, p.102-103, on the authority of Ahmad Al-Sharhi, on the authority of Al-Tha'labi with a similar wording.

"O Messenger of Allah, shake hands with us." He said, "I do not shake hands with women, my addressing a woman is like addressing a hundred women."

(1)[3098] And Muḥammad ibn Abdullah ibn Hamdun informed us, he said: Ahmad ibn Muḥammad bin Al- Ḥasan reported to us, he said: Muḥammad ibn Yaḥyā narrated to us, he said: ʿAbd al-Razzāq informed us, he said: Ma'mar transmitted to us from Al-Zuhri, from ʿUrwa, from ʿĀʾishah (may Allah be pleased with her) who said: "The Prophet (PBHU) used to take the oath of allegiance from women by reciting this verse: ﴿That they will not associate anything with Allah﴾ [Qur'an 60:12], and then he would say: 'I have pledged allegiance to you. ʿĀʾishah said: "The hand of the Messenger of Allah PBHU never touched the hand of any woman except the hand of a woman whom he owned."

Al-Sha'abi said, "The Prophet (PBHU) used to take allegiance from women while wearing a Qatari cloak." Amr ibn Shuayb narrated from his father, from his grandfather, that the Messenger of Allah (PBHU) used to call for a cup of water when taking the allegiance of women. He would then dip his hand in the water, and they would do the same. Al-Kalbī said, "The Prophet (PBHU) would stipulate that women must shake hands with him when taking allegiance." The commentators differed on the meaning of "ma'ruf" (known good deeds). Al-Qaradawi said, "Ma'ruf is that which contains no

(1) **[3098] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is good, as it includes Ma'mar ibn Al-Muthanna who is truthful.

The authentication of Ḥadīth:
- It was reported by Al-Bukhāri in his book "Tafsir Al-Qur'an" (Qur'anic Exegesis), in the chapter regarding "When believing women come to you as emigrants" (4891), on the authority of Ibn Shihab, on the authority of his uncle, on the authority of 'Urwa with a similar meaning. Also, Muslim reported it in his book "Al-Imarah" (Leadership), in the chapter regarding the procedure of the pledge of allegiance of women (1866), and 'Abdul Razzaq reported it in his book "Tafsir Al- Qur'an ," Vol.2, p.278, both of them reported it from the chain of narrators of Ibn Shihab, on the authority of 'Urwa with a similar meaning. Furthermore, Al-Wahidi reported it in his book "Al-Waseet," Vol.4, p.288, and Al-Baghawī reported it in his book "Ma'alim At-Tanzil," Vol.8, p.102, both of them reported it from the chain of narrators of Mahmud ibn Ghailan, on the authority of ʿAbd al-Razzāq, on the authority of Ibn Shihab with a similar wording.

disobedience." Al-Rabi' said, "Anything that agrees with the obedience of Allah is ma'ruf, so Allah did not accept disobedience from His Prophet." Bakr ibn Abdullah al-Muzani said, "Women should not disobey you in anything that is within their capabilities." Mujāhid said, "It means that women should not be alone with men." It was also said that "they should not oppose what they are commanded to do of good deeds." Sa'īd ibn al-Musayyib, ʿAbd al-Raḥmān ibn Zaid, and Muḥammad ibn al-Sa'ib said, "It means that women should not shave, trim their hair, tear their clothes, scratch their faces, expose their hair, or speak to men except those who are permitted, and a woman should not be alone with a man who is not her mahram (unmarriageable kin), and a woman should not travel for three days with anyone who is not her mahram." Ibn Abbas said, "It means that women should not bow down, and this interpretation is supported by the evidence."

(1)[3099] Abū Abdullah al-Ḥusayn ibn Muḥammad ibn al- Ḥusayn ibn Abdullah al-Dinawari told us that Ahmad ibn Muḥammad ibn Ali ibn al-Ḥusayn al-Hamdani told us that Muḥammad ibn Ali ibn Mukhled al-Farqadi told us that Sulayman al-Shadakuni told us that Numan ibn Abd al-Salam narrated from Amr ibn Faroukh, from Mus'ab ibn Nuh, that he met an old woman who had given allegiance to the Prophet (PBHU). She told him about the Prophet (PBHU), "And they should not disobey you in ma'ruf." He replied, "That is the Noahic covenant."

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(1) **[3099] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is very weak. It includes Ash-Shadhkunni, who is one of those who perished, Mus'ab ibn Nuh is unknown, and Amr ibn Faruq is not strong.

The authentication of Ḥadīth: There are supporting evidences for this narration:
- Ibn Majah recorded it in the book of funerals, chapter on what is mentioned about forbidding lamentation (1579). Al-Tirmidhī also recorded it in his book of Qur'anic exegesis, chapter on Surat Al-Mumtahanah (3307) with a lengthy meaning. Abu Isa said, "This is a Ḥadīth that is Hasan Ǧārib (sound but rare)."
- Ahmad recorded it in Al-Musnad 6/320 (26720), and Al-Ṭabarī recorded it in Jami' Al-Bayan 28/80. They all narrated it from the Ḥadīth of Umm Salamah.
- See also Al-Musannaf by Ibn Abi Shaybah 4/634 (12216).

(1)[3100] Narrated Abū Hurairah, may Allah be pleased with him: The Messenger of Allah, (PBHU), said, **"These lamenting women will be two groups on the Day of Resurrection, one group on the right and one group on the left. They will bark like dogs on a day the length of which is fifty thousand years. Then they will be ordered to the Fire."**

(2)[3101] Narrated Anas ibn Mālik, may Allah be pleased with him: The Prophet, (PBHU), said, **"The woman who mourns for the dead will come out of her grave on the Day of Resurrection disheveled, covered in dust, with a blackened face and blue eyes, her hair disheveled like the mane of a wild camel. She will be wearing a cloak of Allah's curse and a shield of Allah's wrath. One of her hands will be tied to her neck, and the other will be placed on her head as she cries out in a wailing and moaning voice. Her family members will be saying 'Ameen, Ameen' behind her. Her destiny afterward will be the Fire."**

(3)[3102] Al-Ḥusayn ibn Muḥammad told us that Ahmad ibn Muḥammad

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(1) **[3100] The assessment of the reliability of the chain of transmitters:**
- In this chain of transmission, I did not find a biography for Abū Bakr ibn Salam, and Suleiman ibn Dāwūd is weak.

The authentication of Ḥadīth: Al-Ṭabarānī recorded it in Al-Mu'jam Al-Awsat 5/251 (5229) through the route of Saeed ibn Sulayman from Suleiman ibn Dāwūd Al-Yamami with a similar meaning.
- Al-Haythami cited it in Majma' Al-Zawaid 3/14, and attributed it to At-Tabarani, and said: "It includes Suleiman ibn Dāwūd Al-Yamami, who is weak."
- See also Musnad Al-Firdaws by Ad-Dailami 4/331, Al-Jami' li-Ahkam Al-Qur'an by Al-Qurtubi 18/49, and Al-Sirah Al-Halabiyyah by Ali Al-Halabi 3/45-46.

(2) [3101] Evaluation of the The assessment of the reliability of the chain of transmitters:
- The Evaluation of the chain of narrators is weak. Hassan ibn Hamid and Muslima ibn Ja'far are unknown.

The authentication of Ḥadīth: I couldn't find its authentication.

(3) **[3102] The assessment of the reliability of the chain of transmitters:**
- The Evaluation of the chain of narrators is authentic.

The authentication of Ḥadīth:
- Muslim reported it in his book Al-Jana'iz, in the chapter "Strengthening the Lamentation" (934), through the path of Hala bin Aban from Abū Hurairah, and Ahmad in his Musnad 5/344 (22912) through the path of A'fan from Aban with the same narration, and Ibn Hibbān in his Sahih 7/12 (3143), through the path of

ibn Isḥāq informed us that Abū Yaʿlā al-Mawsili told us that Hudbah ibn Khalid told us that Aban ibn Yazīd told us that Yaḥyā ibn Abi Kathir narrated to them that Zaid told them that Abū Salam narrated to us that Abū Mālik al-Ashari, (may Allah be pleased with him), narrated to him that the Messenger of Allah PBHU said: **"There are four practices of Jahiliyyah (pre-Islamic ignorance) that my Ummah (nation) will not abandon: boasting of lineage, reviling others' lineages, seeking rain through stars, and lamenting the dead excessively."** And he said that if a woman who excessively laments does not repent before her death, on the Day of Resurrection, she will be made to wear a garment made of tar and a shield made of scabs.

(1)[3103] Al-Ḥusayn ibn Muḥammad told us that Ahmad ibn Ja'far ibn Hamdan informed us that Abdullah ibn Muḥammad ibn Sinan told us that Abdullah ibn Raja al-Ghudani told us that Imran ibn Dāwūd al-Qattan told us that Qatadah narrated to them from Abū Mirayah al-Ajali from Abū Hurairah, may Allah be pleased with him, who said that the Messenger of Allah PBHU said: **"The angels do not pray for a woman who excessively laments or a woman who sings."**

(2)[3104] Al-Ḥusayn ibn Muḥammad told us that Ahmad ibn Muḥammad

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Khaled Al-Qaisi from Aban with the same narration, and Abū Yaʿlā in his Musnad 2/97 (1574) through the path of Hudbah with the same narration, and Al-Bayhaqī reported it in his Al-Sunan Al-Kubra 4/63 (6902) through the path of Habban from Aban with the same narration.

(1) **[3103] Evaluation of the The assessment of the reliability of the chain of transmitters:**
- The Evaluation of the chain of narrators is extremely weak, with Abdullah ibn Sinan being abandoned.

The authentication of Ḥadīth: Ahmad reported it in his Musnad through Suleiman ibn Dāwūd through Imran ibn Ḥusayn with a similar narration 2/362 (8746), and Abu Ya'la in his Musnad 5/356 (6111) through the path of Abu Miraya with a similar narration. Al-Haythami reported it in his Majma' Al-Zawa'id 3/13, attributed to Ahmad and Abu Yaʿlā, and he said: "Abu Miraya is in it, and I didn't find anyone who has praised or criticized him, and the rest of the narrators are reliable."

(2) **[3104] Evaluation of the The assessment of the reliability of the chain of transmitters:**
- The chain is weak. It includes Abu Atba, who is weak, and Hafs ibn ʿUmar, who I could not find. Also, Abu Amer is truthful but makes many mistakes.

The authentication of Ḥadīth:
- Refer to "Musnad Abdullah ibn ʿUmar " 1/25 (20) from Ataa with similar evidence.
- It was narrated by Abu Dāwūd in the Book of Funerals, Chapter on the Floods

ibn Isḥāq informed him that Hafs bin Umar al-Makari told us that Abū Utbah told us that Baqiyah told us that Abū Amer told me that ʻAṭā' ibn Abi Rabah said that he was with Ibn ʿUmar, (may Allah be pleased with them both), and he said: "The Messenger of Allah (PBHU) cursed the woman who excessively laments, the one who shaves her head in mourning, the one who tears her clothes, the one who scratches her face, the one who creates a blister, the one who tattoos, and the one who seeks a tattoo. And he said: **"Women have no reward for following the funeral procession."**

(1)[3105] Narrated by Al- Ḥusayn ibn Fanjawayh: Ahmad ibn Ja'far ibn Hamdan told us, Yusuf ibn Abdullah told us, Musa bin Isma'il told us, Hammad narrated from Aban ibn Abi Ayyash, from Al-Ḥasan, from Ziyad, that ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) heard a woman crying out loud, so he went to her and hit her with a stone until her veil fell off her head. They said, "O Amir al-Mu'minin, the woman's veil has fallen off her head." He said, "She has no sanctity."

"And ask forgiveness for them from Allah" (Qur'an 9:113) for the polytheism they were in.

"Indeed, Allah is Forgiving" for what they did in polytheism.

"Merciful" to them after they accepted Islam. As for the saying, "And do not bring forth falsehood against Allah" (Qur'an 24:2) meaning they lie about Him, "between their hands and their feet" used to refer to a woman who

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2/402 (3128) briefly, and by Ahmed in "Al-Musnad" 3/65 (11622) briefly. Both of them narrated it from the Ḥadīth of Abu Sa'īd Al-Khudri and Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 11/145 (11309) briefly from the Ḥadīth of Abdullah ibn ʿAbbās. Al-Haythami mentioned it in "Majma Al-Zawa'id" 3/13 and attributed it to Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" and Al-Bazzar, and said: As-Sabah Abu Abdullah, I could not find any mention of him.

(1) **[3105] The assessment of the reliability of the chain of transmitters:**

- The chain is very weak. It includes Aban ibn Abi Ayyash who is abandoned, and I could not find Yusuf.

The authentication of Ḥadīth:

- Refer to "Al-Jami' li Ahkam Al- Qur'an " by Al-Qurtubi 18/75.

would catch a newborn and say to her husband, "This is your child."

It was also said that they would conceal the child from the husband by hiding it between their hands and feet, as the stomach in which they carry the child is in front of them and the private part from which they give birth is between their legs.

[Qur'an 60:13] Allah says, ﴿O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.﴾ This is referring to the Jews, and it was because some poor believers used to inform the Jews of the news of the Muslims and communicate with them, thus benefiting them. Allah forbade them from doing so.

"They have despaired" meaning those Jews.

﴿Of [gaining] any share in the Hereafter﴾ meaning that they would have any reward in it while they persist in denying the Messenger of Allah (PBHU) after knowing what would anger Allah.

﴿Just as the disbelievers have despaired﴾ meaning the disbelievers among the Arabs.

﴿From those [buried] in graves﴾ meaning that they will not return to life and be resurrected.

(1)[3106] The Sheikh Abū Ali ibn Abi Amr Al-Hiri informed us, he said: My father told us, he said: Muḥammad ibn Khalaf ibn Shu'ba told us, he said: Muḥammad ibn Sabiq told us, he said: Israel reported to us from Smak, from ʿIkrimah, from Ibn ʿAbbās (may Allah be pleased with them) regarding the saying

(1) **[3106] The assessment of the reliability of the chain of transmitters:**
- In its chain, there are narrators whom I could not find, and in the narration of Samak from ʿIkrima, there is confusion.

The authentication of Ḥadīth:
- It was narrated by Al-Ṭabarī in "Jami' Al-Bayan" 28/81 from him briefly.
- Refer to "Ma'ani Al- Qur'an " by Al-Zajjaj 5/161, "Al-Nukat wal-'Uyun" by Al-Mawardi 5/526, and it was mentioned by Al-Baghawī in "Ma'alim Al-Tanzil" 8/103.

of Allah Almighty: "As the disbelievers had given up hope of those in graves." He said: "They are the disbelievers who died while those in graves had given up hope of the hereafter that they would have a share in it because they died as disbelievers."

(1)[3107] Abū Ali ibn Abi Amr informed us, he said: My father told us, he said: Ali ibn Sa'īd ibn Jarir Al-Nasai told us, he said: Abū Al-Nadr reported to us, he said: Shu'bah reported to us from Al-Hakam, from Mujāhid (may Allah have mercy on him) regarding the saying of Allah Almighty: "As the disbelievers had given up hope of those in graves." He said: "It means that when the disbelievers entered their graves, they gave up hope of the mercy of Allah Almighty."

Qasim ibn Abi Bazzah also reported the same.

(2)[3108] Abu Ali (ibn Abi Amr) informed us, he said: My father told us, he said: Ahmad ibn Yusuf Al-Salami told us, he said: Musa reported to us, he said: Shibl reported to us from Ibn Abi Najih, from Mujāhid (may Allah have mercy on him) regarding the saying: "They have given up hope of the Hereafter." He said: "It means they have disbelieved, just as the disbelievers who are buried have given up hope of any mercy from Allah Almighty when they saw their deeds."

Ibn ʿAbbās (may Allah be pleased with them) said: "O you who believe! Do not take them as allies or give them any help."

Allah Almighty mentions His greatness and His favor over Hatib ibn Abi Balta'ah, who meant that the disbelievers of Quraysh had given up hope of the good of the hereafter just as the disbelievers who are buried had given up hope of any mercy from Allah Almighty.

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(1) **[3107] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler (author) is not found in its chain of narrators.
The authentication of Ḥadīth: It was narrated by Al-Tabari in "Jami' Al-Bayan" 28/82 from the path of Muḥammad ibn Ja'far bin Shu'ba with similar wording.

(2) [3108] Evaluation of the chain of narrators
- In its chain, the sheikh of the compiler (author) is not found, and there are no criticisms or corrections for Abu Amr Al-Hiri.
The authentication of Ḥadīth: It was narrated by Al-Ṭabarī in "Jami' Al-Bayan" 28/82 from the path of Warqa'a from Ibn Abi Najeeh with similar wording.
- Refer to "Zad Al-Masir" by Ibn Al-Jawzi 8/248.

(1)[3109] Abdullah ibn Hamid informed us, he said: Muḥammad ibn Ja'far informed us, he said: Ali ibn Harb told us, he said: Waki' reported to us, he said: Abdullah ibn Habib ibn Abi Thabit said: "I heard Qasim ibn Abi Bazzah say about the saying of Allah Almighty: ﴿As the disbelievers had given up hope of those in graves,﴾ He said: "Whoever dies as a disbeliever has given up hope of the good (of the hereafter)."

(1) **[3109] The assessment of the reliability of the chain of transmitters:**
- The chain of narration is authentic and reliable, and the sheikh of the compiler is found in it without any criticism or praise.

The authentication of Ḥadīth: Refer to "Al-Nukat Wal-'Uyoon" by Al-Mawardi 5/526 and "Al-Jami' Li-Ahkam Al-Qur'an" by Al-Qurtubi 18/50.

Surah As-Saff

This is Surah As-Saff, which is believed to be either a Meccan or a Medinan surah, but the latter is more likely due to its emphasis on jihad and the repeated use of the phrase "O you who believe," which is not found in Meccan surahs. This is according to Ibn ʿAbbās (may Allah be pleased with him).

The surah consists of fourteen verses, and there is no disagreement on this. The total number of words is two hundred and twenty-one. The total number of letters is nine hundred and twenty-six.

(1)[3011] In a Ḥadīth narrated by Abū ibn Ka'b (may Allah be pleased with him), the Prophet (PBUH) said, "Whoever recites Surah As-Saff, then Isa (Jesus) PBHU will seek forgiveness for him as long as he lives in this world, and on the Day of Resurrection, Allah will make him a companion in Paradise."

In the name of Allah, the Most Gracious, the Most Merciful.

[Qur'an 61:1] Allah Almighty says, ﴿Whatever is in the heavens and whatever is on the earth exalts Allah.﴾ That is, they glorify and obey Him. ﴿And He is the Exalted in Might, the Wise.﴾ That is, the prevailing and the One who is the mastermind behind His creation.

[Qur'an 61:2] Allah Almighty says, ﴿O you who have believed, why do you say what you do not do?﴾ Ibn Abbas (may Allah be pleased with him) said, "The believers said before they were commanded to fight: If we only knew the dearest

(1) **[3110] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is extremely weak. It includes Mukhlid bin Abdul Wahid, who is considered unreliable in Ḥadīth narrations, and Muḥammad ibn Musa, who was not found.

The authentication of Ḥadīth: Al-Wāhidī reported it in Al-Wasīṭ 4/290 through the route of Abi ʿAmr ibn Muṭar with a similar transmission.
- Refer to Anwar At-Tanzil by Al-Baydawī 5/336, and Ibn Ḥajar's Al-Kāfi Al-Shāfi 4/169, which attribute it to Thaʿlabī and Ibn Mardawaih from the hadith of Abu ibn Ka'ab, (May Allah be pleased with him).

of deeds to Allah the Exalted, we would rush towards it, perform it, and spend our wealth and lives in it." Allah guided them towards the most beloved deed to Him by saying, ﴿Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.﴾ [Al-Saff: 4] Thus, they were tested on the day of Uhud, as they turned away from the Prophet (PBHU) and left him behind. Therefore, Allah Almighty revealed this verse.

Al-Kalbī said, "The believers said, 'O Messenger of Allah, if we only knew the dearest of deeds to Allah the Exalted, we would rush towards it and perform it with our wealth, lives, and families.' Allah guided them towards it by saying, ﴿Would you not like to tell us of a transaction that will save you from a painful punishment?﴾ [Al-Saff: 10] The speech ended without clarifying it, and they waited for a while, saying, 'If only we knew what it was, we would have bought it with our wealth, lives, and families.' Allah Almighty guided them towards it by saying, ﴿Believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives.﴾ [Al-Saff: 11] Thus, they were tested on the day of Uhud as they ran away from the Prophet (PBHU) until he fell, was hit in the face, and his tooth was broken. Thus, this verse was revealed, reprimanding them for breaking their promise.

Muḥammad ibn Ka'b said, "When Allah informed His Messenger (PBHU) about the reward of the martyrs of Badr, the companions said, 'O Allah, bear witness that if we encounter fighting, we will exert our full strength in it.' But they ran away on the day of Uhud, and Allah reprimanded them with this verse."

Ibn ʿAbbās said, "Some Muslims said before the obligation of jihad, 'We wish that Allah the Exalted would guide us to the dearest deeds to Him, so that we may perform them.' Allah Almighty informed them that the best deeds are faith without a doubt, and jihad. Some of them disliked it, and jihad became difficult for them. Thus, Allah Almighty revealed this verse."

Qatada and Ad-Ḍaḥāk said: "Revelation came down regarding the matter of fighting concerning a group of people who used to say: 'We have strived

and they have not strived, we have fought and they have not fought, we have been wounded and struck and shown patience but they have not done so.'

(1)[3111] Ibn Fanjawayh informed us that Ibn Saqalab informed him that Abū Al-Harith Ahmad ibn Sa'īd in Damascus told him that Ahmad ibn Manṣūr Al-Rammadi informed him that Ya'qub ibn Muḥammad Al-Zuhri told him that Ḥusayn ibn Hudhayfah Al-Suhaybi informed him that his uncle, Sa'īd bin Al-Musayyib, narrated that Sahib, may Allah be pleased with him, said: "There was a man in the battle of Badr who had caused harm to the Muslims and weakened them. I killed him in the fighting. Then a man said, 'O Messenger of Allah, I have killed so-and-so.' The Messenger of Allah (PBHU) was pleased with that. ʿUmar ibn al-Khaṭṭāb and ʿAbd al-Raḥmān ibn 'Awf, (may Allah be pleased with them), said: 'By Allah, O Sahib, did you inform the Messenger of Allah PBHU that you killed so-and-so? He has claimed it.' Sahib, may Allah be pleased with him, said: 'I killed him only for Allah and His Messenger.' Then 'Umar and ʿAbd al-Raḥmān said: 'O Messenger of Allah, Sahib killed him.' He (PBHU) said: 'Is that so, O Abu Yahya?' Sahib said: 'Yes, by Allah, O Messenger of Allah.' Then Allah revealed this Ayah: 'O you who believe! Why do you say that which you do not do?' and the other Ayah.

Al-Ḥasan said: 'Allah revealed this Ayah in regards to the hypocrites who lied and falsely attributed themselves to the faith they had announced for the Muslims. He called them liars and hypocrites and attributed them to their public appearance.'

Ibn Zaid said: 'This was revealed concerning the hypocrites who used to harm the believers and claim victory while they were lying.'

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(1) **[3111] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is weak. It includes Ḥaṣīn ibn Ḥudhayfah, whose identity is unknown, and in the chain of narrators, some individuals were not found or were not mentioned with any criticism or praise.

The authentication of Ḥadīth:

- Ibn Al-Jawzī reported it in Zād Al-Masīr 8/250, with a summarized narration from Saʿīd bin Al-Musayyib with a similar transmission. It is also mentioned in Al-Qurtubi's Al-Jāmiʿ li-Aḥkām Al-Qur'ān 18/78 with a similar narration.

Mujāhid said: 'This was revealed concerning a group of Ansar, including Abdullah ibn Rawaha, may Allah be pleased with him, who said in a gathering: 'If we knew which deeds are more beloved to Allah, we would do them until we die.' Then Allah revealed this Surah. Abdullah ibn Rawaha, may Allah be pleased with him, said: 'I will never abandon fighting for the sake of Allah until I die or am killed.' He was then killed as a martyr in Mu'tah.

Mu'min ibn Mahran said: 'This was revealed regarding a man who praises himself for something he has not done like his counterpart.'

"(1)[3112] Abu Al-Qasim Al- Ḥasan Ibn Muḥammad Ibn Al- Ḥasan Al-Habibi

(1) **[3112] The assessment of the reliability of the chain of transmitters:**

- Regarding the attribution to the author of the book, it was said that Al-Hakim declared it to be a fabrication.

The authentication of Ḥadīth:

- It was narrated by Al-Tirmidhī in his book of Tafsir, in the chapter on Surat As-Saff (3309), through the route of Abdullah ibn Abdulrahman, from Muḥammad ibn Kathir, from Al-Awza'i, with similar wording. Imam Ahmad also narrated it in his book Al-Musnad (5/452, 23788), through the route of Abdullah ibn Al-Mubarak, from Al-Awza'i, with similar wording (5/452, 23789), from the route of Abdullah ibn Al-Mubarak, from Al-Awza'i, from Yaḥyā ibn Abi Kathir, from Hilal bin Abi Maymuna, from Ata' ibn Yasar, from Abdullah ibn Salam, with similar wording. Al-Dārimī also narrated it in his book Sunan (2435), through the route of Muḥammad bin Kathir, from Al-Awza'i, with similar wording. Al-Hakim narrated it in his book Al-Mustadrak (2/528-529), through the route of Muḥammad ibn Balweh, from Muḥammad ibn Al-Nadir, from Mu'awiyah ibn Amr, from Abu Isḥāq Al-Fazari, with similar wording. Al-Hakim said: "This Hadith is authentic according to the conditions of the two Sheikhs (Al-Bukhāri and Muslim), but they did not narrate it." Ibn Hibbān also narrated it in his book Sahih (10/454, 4594), through the route of Al-Walid ibn Muslim, from Al-Awza'i, with similar wording. Al-Bayhaqī also narrated it in his book Al-Sunan Al-Kubra. Al-Hafiz Ibn Ḥajar said in his book Fath Al-Bari (8/641): "We heard this Surah being recited, meaning Surat As-Saff, in a continuous Ḥadīth that was mentioned in the first reason for its revelation, and its chain of transmission is authentic, even though it is narrated in a continuous form, like it, with even more elevation (in authenticity)." Furthermore, it was narrated by Ibn Abi Hatim in his book (Tafsir al-Qur'an al-'Azim) (10/3353, 18880), through the route of Al-ʿAbbās bin Al-Walid Al-Beirutti, from Al-Walid Al-Beirutti, from Al-Awza'i, with similar wording. Al-Suyūṭī also mentioned it in his book (Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur) (6/212), and attributed it to Ibn Al-Mundhir and Ibn Mardawaih.

reported to us in wording, he said: Abu Al- Ḥasan Ahmad Ibn Muḥammad Ibn ʻAbdus Al-Taraifi informed us, he said: ʻUthman Ibn Sa'id Al-Drami narrated to us, he said: Mahbub Ibn Musa Al-Antaki informed us, he said: Abu Isḥāq Al-Fazari narrated to us from Al-Awza'i, from Yaḥyā Ibn Abi Kathir, from Abu Salamah Ibn ʿAbd al-Raḥmān, from Abdullah Ibn Salam (may Allah be pleased with him) who said: "We were sitting together talking and said: Which one of us will go to the Messenger of Allah (PBHU) and ask him which actions are the most beloved to Allah? Then we dispersed and agreed that one of us would go to him. So the Messenger of Allah (PBHU) sent for us and gathered us together. Then he gestured to one of us to read and he recited to us: ﴿Whatever is in the heavens and on earth, declare the praises and glory of Allah, for He is the Almighty, the Wise﴾ [Qur'an 34:1] until the end of the verse.

Abū Salamah said: ʻAbdullah Ibn Salam (may Allah be pleased with him) recited it to the end. Yaḥyā Ibn Abi Kathir said: Abū Salamah recited it to the end. Al-Awza'i said: Yaḥyā Ibn Abi Kathir recited it to the end. Abū Isḥāq Al-Fazari said: Al-Awza'i recited it to the end. Mahbub Ibn Musa said: Abu Isḥāq Al-Fazari recited it to the end. Uthman Ibn Sa'īd said: Mahbub Ibn Musa recited it to the end. Al-Taraifi said: Uthman Ibn Sa'īd recited it to the end. Abu Al-Qasim said: Abu Al-Ḥasan Al-Taraifi recited it to the end, and the teacher Abu Al-Qasim recited it to the end, and then we asked Ahmad Al-Tha'labi to recite, and he recited it to the end.

[Qur'an 61:3] Allah Almighty says: ﴿Exalted is He above whatever they associate with Him﴾ [Qur'an 34:3]. It is in the accusative case (nominative if you wish to differentiate). And ﴿that you might say﴾ [Qur'an 34:3], Al-Kissa'i said: "It is in the place of a nominative because the verb 'kabura' (exalted) is in the same form as your saying: 'Your brother is a bad man', and 'mukhta' (displeasure)' is in the accusative case by differentiation, meaning: Their saying exalts Allah."

﴿What You Don't Do﴾ Displeasure, hatred, and animosity are two sources that are said to be when people do not like someone.

[Qur'an 61:4] Allah Almighty says: ﴿Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.﴾

﴿As though they are [a structure] built [firmly].﴾ Some parts have been joined to each other, meaning: it is firm, precise, and tightly joined with no openings or faults. Al-Farrā' said: "Built with lead," and from it is his statement: "Arrange yourselves in rows among yourselves and let there be no gap left for the devil." That is, they do not disperse or flee; those are the ones whom Allah loves.

And it is said: "Built on the basis of its rules," meaning: "Stand firm in battle as if you are a building that has been erected with each part supporting the other."

In the hadith of the Prophet (PBHU): **"The believer to the believer is like a building whose parts support each other,"** and the Prophet (PBHU) interlaced his fingers to illustrate this.

[Qur'an 61:5] Allah Almighty says: ﴿And [mention] when Moses said to his people...﴾ That is, O Muhammad, remind your people of when Moses, son of Imran (PBHU), said to his people from the Children of Israel, "O my people, why do you harm me?" This was when they threw pebbles at him.

It is also said: When Qur'an said what he said to Moses. And it is said: When they accused him of killing Aaron. This has been previously mentioned. "You already know that I am the Messenger of Allah to you." A messenger is respected, honored, and exalted. "But when they deviated..." They turned away from the truth. "Allah caused their hearts to deviate." From guidance and religion. "And Allah does not guide the defiantly disobedient people." That is, those who know that they are defiantly disobedient, outside of faith and obedience.

[Qur'an 61:6] Allah Almighty says: ﴿And when Jesus, the son of Mary, said: 'O Children of Israel, indeed I am the messenger of Allah to you, confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious magic.'﴾ (Qur'an 61:6)

The phrase ﴿confirming what came before me﴾ refers to the previous prophets and their messages, and "bringing good tidings of a messenger to come after me" refers to the final prophet, Muḥammad (PBHU).

The name "Ahmad" is mentioned in this verse, and there are different recitations regarding its pronunciation. Some scholars read it with a fatha (short "a") on the ya' (يَ) as "Ba'diya" or "Ba'diya", while others read it with a kasra (short "i") on the ya' as "Ba'diyi". The latter pronunciation is preferred by many scholars because it is closer to the Arabic language and because it is similar in meaning to other names of the Prophet (PBHU) such as "Mahmud" (praised) and "Hamid" (praiser).

There are also different interpretations of the name "Ahmad". Some scholars believe that it refers to the Prophet (PBHU) being the most praised of all the prophets, while others believe that it refers to his being praised by Allah Almighty for his good deeds and character.

Ḥassān ibn Thābit said:

"May Allah send blessings upon the son of Aminah,

O those who seek his intercession!

A noble descendent of Banu Banan,

Send prayers and salutations upon him."

Ka'b said: The disciples asked: "O Spirit of Allah, are we succeeded by a nation?" He said: "Yes, wise scholars, righteous and pious, as if they are prophets in knowledge, content with little provision from Allah and Allah is content with them. When Allah revealed the clear signs to them, it was said to be Isa (Jesus), PBHU, and it was said to be Muhammad, PBHU. They rejected and called it a clear magic, even though they knew it was not.

Al-A'mash, Yaḥyā, Hamza, Al-Kisa'i, and Khalaf read "sahir" as an attribute of the man, and it was narrated that it was Ibn Masʿūd's reading. The rest read "sihr" as an attribute of what the Messenger brought.

[Qur'an 61:7] ﴿And who is more unjust than one who invents a lie about Allah while he is being invited to Islam? And Allah does not guide the wrongdoing people.﴾ That is, the greatest injustice.

[Qur'an 61:8] ﴿They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.﴾ That is, the Jews. They intended to reject the Book of Allah with their lies, as Ibn ʿAbbās said. Ibn Zubair and Anas said they intended to change the word of Allah, saying they would not believe in this prophet until he is from among themselves. They are like those who want to extinguish the light of the sun with a sieve. The majority read "mutimmu" with tanween, "noorahu" in accusative case, because it is in the direction of receiving an action, and this is the choice of Abu Ubaid and Abu Hatim. Ibn Kathir, Mujāhid, Hamid, Yaḥyā, Al-A'mash, Hafs, Hamza, Al-Kisa'i, and Khalaf read "mutimmu" without tanween, which is a form of annexation. They said: "Because there is no confusion about what has passed, so the tanween was removed to lighten the reading." "And even if the disbelievers dislike it."

[Qur'an 61:9] ﴿It is He who sent His Messenger, Muhammad, with guidance and the religion of truth, to make it prevail over all other religions, even if the polytheists detest it.﴾ Mujāhid said, "When Jesus (PBHU) descends, there will be no religion on earth except for the religion of Islam." It is also said that this refers to the fact that Prophet Muḥammad (PBHU) succeeded in spreading Islam over all other religions, despite the opposition of the polytheists. This is evidence of the authenticity of his prophethood.

[Qur'an 61:10] ﴿O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?﴾ Muqatil said that this verse was revealed regarding Uthman bin Mazh'un, who had asked the Prophet (PBHU) for permission to live a monastic life. The Prophet (PBHU) responded that monasticism is not part of Islam and instead encouraged him to marry, fast, and not forbid what Allah has made lawful. Uthman then asked the Prophet (PBHU) what the most beloved trade is in the eyes of Allah, and

this verse was revealed. ﴿Shall I guide you to a trade that will save you from a painful punishment?﴾ Allah then explained the trade, which is to believe in Him, His Messenger, and strive in His cause.

In terms of the majority reading of the verse, "Tanjiikum" can be read with tafkhim (emphasis) or takhfif (lightening) of the noon letter. Some scholars, such as Al-Ḥassān, Ibn ʿAmir, and Abū Ḥayyān, read it with tafkhim, emphasizing the pronunciation of the word. Allah then explained the trade, which is to believe in Him, His Messenger, and strive in His cause.

[Qur'an 61:11] ﴿You believe in Allah and His Messenger,﴾ meaning that you affirm and act upon this. ﴿[And] strive against the disbelievers,﴾ meaning fight against them. ﴿With your wealth and your lives,﴾ meaning this action. ﴿That is better for you than your wealth and yourselves,﴾ meaning that this is more beneficial for you than your wealth and yourselves. ﴿If you only knew,﴾ meaning if you only believed in the reward of Allah in the Hereafter. And the statement ﴿He will forgive you﴾ is in response to the affirmation ﴿You believe,﴾ meaning that if you do this, He will forgive you. Al-Farrā' said that "bihal" is a form of emphasis, and the interpretation of ﴿hal adullukum﴾ is a command in meaning, like saying "Are you silent?" meaning "Be quiet." Abu Isḥāq denied this and said that if the Prophet directed them to what would benefit them, He would forgive them not only if they believed, but also if they struggled.

[Qur'an 61:12] ﴿And forgive you your sins,﴾ meaning overlook the bad deeds and cover up the sins. ﴿And admit you into gardens,﴾ meaning orchards. ﴿Beneath which rivers flow and pleasant dwellings in gardens of perpetual residence,﴾ meaning to reside.

(1)[3113] Ibn Fanjawayh narrated that Ibn Khurjah told him that

(1) **[3113] The assessment of the reliability of the chain of transmitters:**
- In his narration, I did not find him, but Abū Bakr bin Khurjah used to narrate the topics from trustworthy narrators.

The authentication of Ḥadīth:
- Al-Ṭabarānī narrated it in "Al-Mu'jam Al-Kabir" 18/160 (353) in its form, and in "Al-Mu'jam Al-Awsat" 5/120, 121 (4849) in its meaning, and Ibn Al-Mubarak in

Muḥammad ibn Abdullah ibn Sulayman told him that Muḥammad ibn al-Faraj al-Baghdadi told him that Hujaj ibn Muḥammad told him that Al-Ḥasan al-Qasab told him that Al- Ḥasan asked Imran ibn Ḥusayn and Abū Hurairah, may Allah be pleased with both of them, about the interpretation of this verse, ﴿And pleasant dwellings in gardens of perpetual residence.﴾ They replied, "We are not sure about it." We asked the Messenger of Allah, PBHU, and he said, "There is a palace made of pearl in Paradise. In that palace, there are seventy houses made of red ruby. In each house, there are seventy rooms made of green emerald. In each room, there are seventy beds, and on each bed, there are seventy sheets of various colors. In each house, there are seventy tables, and on each table, there are seventy types of food. In each house, there are seventy servants, both male and female, with two scrolls each. In each scroll, there is a color that is not in the other. Allah will give the believer the strength to do everything in one morning that is related to all of this." "That is the great attainment," meaning the perpetual and great happiness.

[Qur'an 61:13] ﴿And [there is] another [blessing].﴾ Linguists of Al-Basrah said: it is in the place of a metaphor for trade, and there is another benefit for you, in this world along with the reward of the Hereafter. And it is said: another reward with the reward of the Hereafter. ﴿That you may love it﴾ means: it is a victory from Allah. And it is said: replaced with "another," and you have a victory from Allah. ﴿And a near conquest﴾ means: a quick gain in this worldly life. And it is said: it is the conquest of Mecca, or the conquest of Persia and Rome. ﴿And give good tidings to the believers﴾ of Allah's pleasure with them, and then He encouraged them to strive in His cause and for His religion, saying:

"Al-Zuhd" 1/550 in its meaning. All of them narrated it from the path of Jassar ibn Farqad from Al-Ḥasan Bah.

- And see: "Al-Jami 'Li Ahkam Al-Qur'an " by Al-Qurtubi 18/88, and Al-Haythami mentioned it in "Majma' Al-Zawaid" 7/30-31, and attributed it to Al-Bazzar. Al-Ṭabarānī said: "It includes Jassar bin Farqad and he is weak, but Sa'īd ibn Amer and the rest of Al-Ṭabarānī's men are trustworthy and have confirmed him."

[Qur'an 61:14] ﴿O you who have believed, be supporters of Allah.﴾ Ibn Kathir, Ibn Muhsin, Mujāhid, Hamid, Nafi', Abu Ja'far, Shu'bah, Al-Zuhri, Al-A'raj, Talhah, and Abu 'Amr all recited it as ﴿ansar (supporters) of Allah﴾ with tanween (vowel marking for indefinite noun) and added the letter "lam" for attribution. They said: because its meaning is to establish and be helpers of Allah with the sword against His enemies, and it is chosen by Ayyub. But the rest of the people of Basra, Kufa, and Sham recited it as ﴿ansar Allah﴾ without tanween and without adding or attributing the "lam" to the name of Allah. Abu 'Ubayd and Abu Hatim chose this recitation because of the verse: ﴿We are the supporters of Allah﴾ [Al-Imran: 52]. It was not marked with tanween, and its meaning is to be supporters of the religion of Allah. "As said Jesus, the son of Mary, to the disciples," who were his twelve pure companions, the first of the Children of Israel to believe in him. This was stated by Ibn Abbas, may Allah be pleased with him. "Who will be my supporters for [the cause of] Allah?" means: my helpers. "They said, 'We are supporters of Allah.'" That is, the companions of the Messenger of Allah. "And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant." That is, We strengthened them against those who disbelieved in Jesus, PBHU. "And they became dominant" means: they became victorious.

Ibn ʿAbbās (may Allah be pleased with him) said, "Allah Almighty supported those who believed in the time of Jesus (PBHU) by revealing the religion of the disbelievers through the appearance of Muḥammad (PBUH). Mujāhid said, "They were supported in their time against those who disbelieved in Jesus (PBHU)." Zaid ibn Ali (may Allah have mercy on him) said, "They were apparent with evidence." Nafi, Shu'bah, Abu Ja'far, Al-A'raj, and others from the people of Madinah recited, ﴿From my supporters to Allah,﴾ with a fathah on the ya' and the baqoon sent it with a sukoon. It was also said that this verse was revealed regarding the messengers of Jesus (PBHU) and his followers.

Ibn Isḥāq said, "Those whom Jesus (PBHU) sent were from his disciples and followers on earth, including Peter and Paul who were sent to Rome, Andrew and Matthew who were sent to the land where people eat each others, Thomas who was sent to Babylon in the east, Philip who was sent to Carthage, which is in Africa, John who was sent to Ephesus, the village of the companions of the cave, James who was sent to Jerusalem, and Thalmay who was sent to the Bedouins in the Hijaz region. Simon was sent to the land of the Berbers, while Judah and Bardas were sent to Alexandria and its surroundings. Allah Almighty supported them with evidence, so they became victorious. The Prophet (PBUH) also sent messengers to the kings of the earth, just as Jesus son of Mary (PBHU) did. Abdullah ibn Hudhafah Al-Sahmi (may Allah be pleased with him) was sent to the King of Persia, Khusrau, while Dahyah ibn Khalifah Al-Kalbī (may Allah be pleased with him) was sent to the King of Rome, Caesar. Amr ibn Umayyah Al-Damri (may Allah be pleased with him) was sent to Najashi, the King of Abyssinia, and Hattab bin Abi Balta'ah (may Allah be pleased with him) was sent to Muqawqis, the King of Egypt. Amr bin Umayyah Al-Damri (may Allah be pleased with him) was sent to Ghaifar and Abbad bin Al-Julandi Al-Azd (may Allah be pleased with him) who were the kings of Oman. Salit ibn 'Amr Al-Amiri (may Allah be pleased with him) was sent to Thumamah ibn Athal and Hudhah ibn Ali Al-Hanafi (may Allah be pleased with him), who were the kings of Yamamah. Al-A'la Al Hadrami (may Allah be pleased with him) was sent to Mundhir ibn Sawai Al-Abdi, the King of Bahrain, while Shuja ibn Wahab Al-Asadi (may Allah be pleased with him) was sent to Harith ibn Abi Shimr Al-Ghassani, the King of the borderlands of Sham, and Jabalah bin Al-Ayham Al-Ghassani. Muhajir bin Abi Umayyah Al-Makhzumi (may Allah be pleased with him) was sent to Harith bin Abd Kalal Al-Humayri."

Surah Al-Jumu'ah (Friday)

This is Surah Al-Jumu'ah, a Madinan Surah consisting of eleven verses with no disagreements regarding its content. The total number of words in this Surah is 180, while the total number of letters is 748.

(1)[3114] Abū Amr Ahmad ibn Abi Al-Furati informed us that Abū Musa Imran ibn Musa informed us that Maki ibn Abdan narrated to us that Sulayman reported to us that Abu Mu'adh reported from Abū Asimah who reported from Zaid Al-A'ami who narrated from Ibn ʿAbbās who narrated from Abū ibn Ka'b, (may Allah be pleased with him), that the Messenger of Allah, (PBHU), said, "Whoever recites Surah Al-Jumu'ah, Allah will write for him ten good deeds for every single letter in it. Allah will also reward him with the equivalent of the number of people who attended Friday prayers anywhere from the beginning of time till the end of the world, whether he physically attended or not."

Abū Hurairah, (may Allah be pleased with him), was asked what Surah the Messenger of Allah, (PBHU), used to recite during the Friday prayers, and he replied that it was Surah Al-Jumu'ah in the first Rak'ah, and in the second Rak'ah, he used to recite ﴿Has there come to you the narration of the overwhelming [event],﴾ [Surah Al-Ghashiyah, 88:1].

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(1) **[3114] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is extremely weak as Abū Asimah was accused of lying. The sheikh of the compiler and his own sheikh did not mention any criticism or praise of him.

The authentication of Ḥadīth:

- It was narrated by Al-Wahidi in "Al-Wasit" 4/294, from Abu Sa'id Al-Azaimi, with his chain of narration, in the same manner. Ibn Ḥajar cited it in "Al-Kafi Al-Shafi" 4/172, attributing it to Al-Tha'labi and Ibn Mardawayh from the Ḥadīth of Abū Bin Ka'ab.

In the name of Allah, the Most Merciful, the Compassionate.

[Qur'an 62:1] Allah Almighty says: ﴿Yusabbihu﴾ meaning: ﴿He praises,﴾ that is, He prays. ﴿To Allah belongs whatever is in the heavens and whatever is on the earth,﴾ including the believers and all things are under His control. "Al- Mālik" means the Owner of everything and the One who has full authority over it as He wills, with no one having power over Him. Abū Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (PBHU) said, "Verily, the most hateful name to Allah is one who is called 'Shahinshah Mālik al-Mulk,' for there is no king but Allah." "Al-Quddus" means pure and free from any defects or attributes of creation.

According to the scholars of the Arabic language, every noun that is formed according to the pattern "fa'ool" with the emphasis on the letter "ain" is pronounced with a "fatha" on the letter "fa," such as "saffood," "kulloob," "sammoo," and "sabbout." However, there are three exceptions to this pattern: "Subbooh," "Quddoos," and "Dhurrooj," which is a type of fish. Al-Farrā' narrated from al-Kissa'i that he said, "I heard Abū al-Dunya, who was an eloquent Bedouin, reciting 'al-Quddus' with a 'fatha' on the letter 'qaf,' and perhaps it is a dialect. Abu Wa'il, Abu al-'Aliyah, and Nasr ibn 'Asim all recited ﴿al-Malik al-Quddus al-'Aziz al-Hakeem﴾ with all the words being in the nominative case, meaning: He is the King."

(1)[3115] Abdullah ibn Hamid told us that Ahmad ibn Abdullah said that Muḥammad ibn Abdullah ibn Sulaiman narrated to us that Muḥammad

(1) **[3115] The assessment of the reliability of the chain of transmitters:**
- In its chain of transmission, there is someone who couldn't be found, and the sheikh of the compiler and Ahmad Al-Muzani didn't have any criticism or praise attributed to them.

The authentication of Ḥadīth:
- It was narrated by Al-Hakim in "Al-Mustadrak" 2/529 (3808) and Al- Bayhaqī in "Shu'ab Al-Iman" 2/493 (2505), both of whom narrated it from the route of Abdulrahman Al-Muqri from Amr ibn Abi Qais in the same manner. Al-Suyūṭī cited it in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " 6/320-321, attributing it to Ibn Al-Mundhir, Al-Hakim, and Al-Bayhaqī in "Shu'ab Al-Iman" similarly.

ibn Isḥāq Al-Razi told us that Isḥāq ibn Sulaiman said: I heard ʿAmr ibn Abi Qais from ʿAṭā ibn Al-Saib from Maisarah who said: "This verse up to the statement ﴿the Mighty, the Wise﴾ in the Torah consists of seven hundred verses. And it is said, ﴿the Holy, the Blessed﴾. ﴿The Mighty﴾ means the victorious, and it is said, ﴿there is nothing like Him﴾. ﴿The Wise﴾ means the one whose actions coincide with wisdom and justice.

[Qur'an 62:2] ﴿It is He who sent among the unlettered a messenger﴾ Ibn ʿAbbās said: The unlettered are all Arab people, whether they were literate or illiterate because they were not people of the book. And it is said that the unlettered are those who cannot read and write. ﴿From among themselves﴾ means Muḥammad (PBHU), and there is no tribe among the Arabs except that the Messenger of Allah (PBHU) is related to them and was born among them. Ibn Ishaq said: except for the tribe of Tayy, for Allah purified His Prophet (PBHU) from them because of their Christianity, and did not allow them to have a birthright over him.

﴿Reciting to them His verses﴾ means the Qur'an. ﴿Purifying them﴾ means purifying them from sins. And it is said, taking their zakat (charity). ﴿Teaching them the Book﴾ means the Qur'an. ﴿And wisdom﴾ means the Sunnah. ﴿And before that﴾ before the Messenger of Allah was sent to them. ﴿They were indeed, before that, in manifest error﴾ meaning they were lost from the truth.

[Qur'an 62:3] ﴿And [there are] others among them﴾ has two grammatical interpretations:

The first is that it is in the form of "khafd" (a grammatical term) which means it is referring to the uneducated or illiterate among the believers. The figurative meaning of this is that there were some among the believers who were sent as messengers to the uneducated or illiterate people, as well as to others.

The second interpretation is that it is in the form of "nasb" (another grammatical term) which means it is referring to "the Book" mentioned in the previous verse, "And [Allah] teaches them the Book." In other words, it is referring to others among the believers who also receive knowledge of the Book, meaning those who follow the faith.

The phrase "who have not yet joined them" means that they were not contemporaries with them, but they will come after them.

Scholars have differed regarding who these "others" are. Ibn ʿUmar and Sa'īd ibn Jubair said they are non-Arabs, and this is a narration from Mujāhid that supports this view. Thor ibn Zaid narrated from Abu Al-Ghaith, from Abū Huraira, who said: When this verse was revealed, "And [there are] others among them who have not yet joined them," people asked the Prophet (PBUH) about it. The Prophet then turned to Salman and put his hand on his shoulder and said: "If faith were at the Pleiades, some men from among these people would attain it." This hadith was narrated by Muslim in his Sahih.

Mujāhid also said that "others" refer to all those who came after the companions. Bukhari narrated this in his Sahih.

(1)[3116] Al- Ḥusayn ibn Fanjawayh informed me, he said: Muḥammad ibn Khalaf narrated to us, he said: Isḥāq ibn Muḥammad narrated to me, he said: my father narrated to me, he said: Ibrahim bin Isa narrated to us, he said: Ali ibn Ali narrated to me, he said: Abū Hamza al-Thumali narrated to me, he said: Husayn ibn ʿAbd al-Raḥmān narrated to me from (ʿAbd al-Raḥmān ibn Abi Layla) from a companion of the Prophet Muḥammad (PBHU) who said: The Prophet (PBHU) said, **"I saw that black sheep were following me, then a group of white sheep followed them, and the first of them was Abū Bakr."** The man from his companions (PBHU) was Ali ibn Abi Talib (may Allah be pleased with him).

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(1) **[3116] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is very weak, as it includes Muḥammad ibn Marwan who is abandoned, and his son's Ḥadīth cannot be relied upon. Al-Thumali is also weak, and there are some narrators in the chain whom I could not find any information about.

The authentication of Ḥadīth:

- Al-Mawardi mentioned it in "Al-Nukat Wal Uyun" (6/7) without a Mawquf (suspended) chain, and Al-Qurtubi mentioned it in "Al-Jami' Li Ahkam Al-Qur'an" (18/93) and said that Ibn Abi Layla narrated it from a companion of the Prophet (Peace be upon him), Ali ibn Abi Talib,(May Allah be pleased with him).
- See also "Majma' Al-Zawa'id" by Al-Haythami (5/180), and a similar hadith was recorded by Ahmad in "Al-Musnad" (5/455) (23801), from the hadith of Abu Al-Tufayl with the same meaning.

(1)[3117] And it is also narrated from Abū Hamza al-Thumali, and I was informed by As-Suddi who said: Whenever ʿAbd al-Raḥmān ibn Abi Layla (may Allah have mercy on him) used to say "A man from the companions of the Prophet (PBHU) said," he meant Ali (may Allah be pleased with him). And whenever he said "A man from the people of Badr said," he also meant Ali (may Allah be pleased with him), so his companions did not ask him about his name. And ʿIkrimah and Muqatil said: They are the Tabi'in. And Ibn Zaid and Muqatil ibn Ḥayyān said: They are everyone who embraced Islam after the Prophet (PBHU) until the Day of Judgment. This is narrated by Ibn Abi Najih from Mujāhid. And Sahil ibn Sa'd al-Sa'idi (may Allah be pleased with him) narrated that the Prophet (PBHU) said, **"Indeed, among the people of my community, there are men and women who will enter Paradise without reckoning."** Then the Messenger of Allah (PBHU) recited, ﴿And others who have not yet joined them﴾ [Qur'an 4:69]. ﴿And He is the Mighty, the Wise.﴾

[Qur'an 62:4] ﴿That is the bounty of Allah,﴾ meaning His gift. ﴿He gives it to whom He wills,﴾ meaning He gives it to whomever He wants from His creation and bestowed it upon Muhammad (PBHU) through prophethood and messengership, as stated by Mujāhid. Ibn ʿAbbās (may Allah be pleased with him) said: "His bounty was that the non-Arab people and their offspring were joined with Quraysh and the Arabs." "And Allah is the possessor of great bounty," meaning the possessor of great favors towards His creation.

[Qur'an 62:5] Allah says, ﴿The example of those who were entrusted with the Torah, but then did not uphold it, is like that of a donkey who carries volumes [of books].﴾ This means that they were commanded to act according to the Torah,

(1) **[3117] The assessment of the reliability of the chain of transmitters:**
- The chain of narration is very weak, as it includes Muḥammad ibn Marwan who is abandoned, and his son's Ḥadīth cannot be relied upon. Al-Thumali is also weak, and there are some narrators in the chain whom I could not find any information about.
- See "Ma'alim Al-Tanzil" by Al-Baghawī (8/114), "Zad Al-Masir" by Ibn Al-Jawzi (8/259), "Al-Muharrar Al-Wajiz" by Ibn Atiya (16/8), "Al-Jami' Li Ahkam Al- Qur'an " by Al-Qurtubi (18/93), which attributed it to 'Ikrimah, and "Al-Bahr Al-Muhit" by Abu Hayyan (8/263).

but they did not abide by it or fulfill its rights. Ibn ʿAbbās (may Allah be pleased with him) said this. It is also said that this refers to those who were entrusted with the task of carrying and preserving the Torah, but they did not uphold it. "The donkey is a creature of burden," as it is in the category of the insignificant, and the volumes [of books] are the important and noble books, of which one is the book of the Torah, according to al-Farra. It is also said that these are books of knowledge and wisdom, and their equivalent in the masses is loads, lashes, and scourges. Just as the donkey carries them without knowing what is in them and does not benefit from them, similarly, the Jews carried the Torah and the Gospel, reciting them, while the description of the Prophet (PBHU) was made clear to them, but they did not believe and did not benefit from them, and these two books are a guide to his description (PBHU), and they went against them.

(1)[3118] Abū Al-Qasim Ibn Abi Bakr Al-Maktab recited to us. He said: Abū Bakr Muḥammad Ibn Al-Mundhir recited to us. He said: Abu Muḥammad Ash-Shaybani Al-Muadhdhib recited to me. He said: Abu Sa'id Al-Darir recited to me:

"Camels for long travels, they have no knowledge of their merits,

Except like the knowledge of the camels' owners.

By your life, the camel does not know,

If it will go with its ropes or rest in the grazing lands."

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(1) **[3118] The assessment of the reliability of the chain of transmitters:**

- There are some narrators in the chain whom I could not find any information about, and the sheikh of the compiler (of the book) deemed it a lie.

The authentication of Ḥadīth:

- See "Shi'r Marwan ibn Abi Hafsah" by Dr. Hassan Attwan (p. 37), which is attributed to him, "Al-Jami' Li Ahkam Al-Qur'an" by Al-Qurtubi (18/95), which did not attribute it to him, "Lisan Al-Arab" by Ibn Manthur (6/82), which also attributed it to Marwan bin Abi Hafsah, and "Al-Bahr Al-Muhit" by Abū Ḥayyān (8/266), which includes poetry instead of the usual travel stories.
- Marwan bin Abi Hafsah Sulaiman ibn Yaḥyā ibn Abi Hafsah was a famous poet from Al-Yamamah, who visited Baghdad and praised Al-Mahdi and Hārūn Al-Rashid.
- See "Wafayat Al-Ayan" (5/189).

﴿How evil an example are those people who reject the signs of Allah.﴾ This is the example that we have given them. ﴿And Allah does not guide the wrongdoing people.﴾ That is, those who have previous knowledge that they will be disbelievers.

[Qur'an 62:6] Allah says, ﴿Say, O Muhammad, 'O you Jews, if you claim that you are allies of Allah, His beloved ones, His children, and His supporters, apart from all people, then wish for death, if you are truthful.'﴾

[Qur'an 62:7] Allah says, ﴿But they will never wish for it because of what their hands have put forth. And Allah is Knowing of the wrongdoers.﴾

(1)[3119] Abū Huraira reported that the Prophet (PBUH) said, "Let none of you wish for death because of a harm that has befallen him, and do not call for it before it comes to you. If he is good, then an increase in life will only add to his goodness, and if he is evil, then perhaps repentance will occur. Verily, a believer's life is only increased in goodness."

[Qur'an 62:8] Say, ﴿Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do.﴾ The word "fa" (meaning "then") serves as a conjunction, indicating the conditional and punitive nature of the statement, emphasizing that there is no escape from

(1) **[3019] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy except for Amr ibn Uthman, and the rest are truthful.

The authentication of Ḥadīth:
- Muslim recorded it in his book of remembrance and supplication, in the chapter on the dislike of wishing for death due to affliction (2682), from the route of Humam from Abū Huraira with its meaning. Ahmad recorded it in his Musnad, vol. 2, p. 309 (8086), from the route of Ma'mar from Al-Zuhri with its meaning. Ibn Hibbān recorded it in his Sahih as stated in Al-Ihsan, vol. 7, p. 267 (3000), from the route of Ubaidullah ibn Abdullah from Abu Huraira with its meaning. It also has supporting evidence:
- Al-Bukhāri recorded it in his book of supplications, in the chapter on supplicating for life and death (6351), and Muslim recorded it in his book of remembrance and supplication, in the chapter on the dislike of wishing for death due to affliction (2680), both of them recorded it from the Ḥadīth of Anas with its meaning.

death. As for the statement "Then you will be returned to the Knower of the unseen and the witnessed," it means the world of the hereafter, which is unseen, and the world of the present, which is witnessed. "And He will inform you about what you used to do" means that God will inform you of your deeds and reward you accordingly.

The poet Zaher said about the fear of death:

"And whoever fears the causes of death will achieve it, even if he sought refuge in the heavens with a ladder."

It is also possible to complete the statement after the words "from which you flee" and then begin again with "then" to start a new clause.

Tarfah said about the meaning of death: "And death is sufficient as a reminder for those who have been destined to die. So remember death and beware of it, for indeed, in death there are lessons for the wise. Everything will inevitably face its death, whether in a place or on the surface of Hell, and death surrounds it, and caution cannot save it from death."

[Qur'an 62:9] Allah Almighty says: ﴿O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday]﴾ - meaning on the day of Jumu'ah, like His saying: ﴿Show me what they have created from the earth﴾ [Fatir: 40] - meaning on the earth. And by this call, the adhan is intended when the imam sits on the pulpit for the sermon, indicating it.

(1)[3120] Muḥammad ibn Abdullah ibn Hamdoun informed us that Ahmad

(1) **[3120] The assessment of the reliability of the chain of transmitters:**
- It includes the sheikh of the compiler whom I did not find any criticism or praise for, and Ibn Isḥāq who is accused of fabrication and distortion.

The authentication of Ḥadīth:
- Al-Bukhāri recorded it in his book of Friday prayers, in the chapter on the Friday call to prayer (912), and Al-Tirmidhī recorded it in his book of Friday prayers, in the chapter on what has been mentioned about the Friday call to prayer (516), and Al-Baghawī recorded it in Ma'alim at-Tanzil, vol. 8, p. 115. All of them recorded it from the route of Ibn Abi Dhi'b from Al-Zuhri with its summarized wording.
- Ibn Mājah recorded it in his book of prayer times, in the chapter on what has been mentioned about the Friday call to prayer (1135), from the route of Abu Khalid

ibn Muḥammad ibn Al- Ḥasan told us that Muḥammad ibn Yaḥyā narrated to us that Ahmad ibn Khalid Al-Wahbi told us that Muḥammad ibn Isḥāq reported from Al-Zuhri from As-Sa'ib ibn Yazīd, may Allah be pleased with both of them, who said: "The Messenger of Allah (PBHU) had only one mu'adhin who did not have anyone else with him. So, when the Messenger of Allah (PBHU) sat on the pulpit, he would give the adhan at the door of the mosque. Then when he came down, he led the prayer. Abū Bakr and ʿUmar, (may Allah be pleased with them both), did the same until the time of Uthman, (may Allah be pleased with him). When people multiplied during his time, and their houses became distant, he added an adhan for his house in the market, known as Al-Zawraʾ. So, they would give the adhan for him there, and when Uthman, (may Allah be pleased with him), sat on the pulpit, his first mu'adhin gave the adhan. Then, when he came down, he led the prayer. He did not mention Thurb."

The common pronunciation of "Al-Jumu'ah" is with a dammah (a sound represented by a small letter "u" on top of the letter). But Ibrahim, Yaḥyā, and Al-A'mash pronounced it with a kasrah (a sound represented by a small letter "i" on the bottom of the letter), making it "Al-Jum'ah." Both pronunciations are valid, and their plural is "Jumu'ah" or "Jumu'at."

(1)[3121] Muḥammad ibn Nu'aym informed us that Al- Ḥusayn ibn Ayyub told us that Ali ibn ʿAbd al-Aziz narrated to us that Al-Qasim ibn Salam said: "I heard Al-Kisai reporting from Sulayman from Al-Zuhri, who said: Ibn ʿAbbās, may Allah be pleased with both of them, said: 'The Qur'an was

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al-Ahmar from Muḥammad ibn Isḥāq with its summarized wording. Abu Dāwūd recorded it in his book of prayer, in the chapter on the call to prayer on Friday (1087), and Al-Nasāʾī recorded it in his book of Friday prayers, in the chapter on the Friday call to prayer, vol. 3, pp. 100-101. Both of them recorded it from the route of Yunus from Ibn Shihab Al-Zuhri with its summarized wording.

(1) **[3121] The assessment of the reliability of the chain of transmitters:**

- Its men are trustworthy, except for Al-A'mash who is a fabricator and has been criticized.

The authentication of Ḥadīth:

- Refer to "Al-Jami' li-Ahkam al-Qur'an" by Al-Qurtubi 18/97.

revealed with Tajweed and Tafkhim, so read it with Jumu'ah with a dammah (a sound represented by a small letter "u" on top of the letter).'" Al-Farra' and Abu 'Ubaidah said: "Takhfif (pronouncing it with a kasrah) is good, and it is the most common in the Arabic language, like 'Ghurfah' and 'Ghuraf,' 'Turfah' and 'Turaf,' 'Hujrah' and 'Hujr,' etc." Al-Farra' also said that there is a third language for it, which is "Jum'ah" with a fathah (a sound represented by a small letter "a" on top of the letter) - like his saying: "A man who was ridiculed and insulted." This is a language of Bani 'Uqayl. It is said that it is the language of the Prophet (PBHU) and that this day was only named Friday.

(1)[3122] When Al- Ḥusayn ibn Muḥammad ibn Al- Ḥusayn informed us, he said: Al-Fadl ibn Al-Fadl Al-Kindi narrated to us, who said: Muḥammad ibn Makhled Al-Attar narrated to us, who said: Muḥammad ibn 'Isa ibn Abi Musa narrated to us, who said: Abdullah ibn 'Amr ibn Abi Umaya narrated to us, who said: Qais narrated to us, from Al-A'mash, from Ibrahim, from 'Alqamah, from Qarth 'ah Al-Dhabiy, from Salman (may Allah be pleased with him) who said: The Messenger of Allah (PBHU) said: **"It is only named Friday because Adam (PBHU) gathered his creation on that day."**

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(1) **[3122] The assessment of the reliability of the chain of transmitters:**

- In its chain, there is someone who is not mentioned regarding his criticism or evaluation, and Al-A'mash is a fabricator and has been criticized.

The authentication of Ḥadīth:

- It was narrated by Ahmad in "His Musnad" 5/440 (23729) through the route of Abu Ma'shar from Ibrahim ibn Abi Bakr with a lengthy meaning, and it was narrated by Al-Wahidi in "Al-Waseet" 4/296 through the route of Mansur from Ibrahim ibn Abi Bakr with a similar meaning.
- It has a supporting evidence:
- It was narrated by Muslim in the book of Friday prayer, chapter on the virtue of Friday (854), and by Abu Dāwūd in the book of Friday prayer, chapter on the virtue of Friday and its night (1046), and by Al-Tirmidhī in the book of Friday prayer, chapter on what was mentioned regarding the hour that is hoped for on Friday (491), and by Al-Nasāʾī in the book of Friday prayer, chapter on the hour in which supplication is answered 3/113 (1426), and by Mālik in "Al-Muwatta" in the book of prayer, chapter on what was mentioned regarding the hour on Friday (102), all of them narrated it from the Ḥadīth of Abu Hurairah.

It is also said that it is named Friday because Allah (swt) finished creating everything on that day and all creatures gathered in it. Another opinion is that it is named Friday because people gather for prayer on that day. It is also said that Ka'b bin Lu'ayy was the first to call it Jumu'ah.

(1)[3123] Abu Abdullah Al- Ḥusayn ibn Muḥammad ibn Fanjawayh Al-Daynuri informed us that Abu Al-Tayyib Ahmad ibn Muḥammad ibn Ali ibn Hafsawayh Al-Halwani narrated to us, who said: Al-Ḥasan ibn Ahmad ibn Hafs Al-Halwani narrated to us, who said: Ibrahim ibn Ishaq narrated to us, who said: Ibrahim ibn Al-Mundhir narrated to us, who said: Abdul-Aziz narrated from his father, who said: Abū Salamah said: The first person to say "Afterward" before mentioning a Friday sermon was Ka'b ibn Lu'ayy, who was the first to call it Jumu'ah, and it used to be called "Al-'Aroubah".

Another opinion is that the Ansar were the first to call it Jumu'ah.

(2)[3124] Ḥusayn ibn Muḥammad ibn al-Ḥusayn informed us, saying: Ahmad ibn Ja'far ibn Hamdan narrated to us, saying: Ibrahim ibn Sahlawayh narrated to us, saying: Salamah ibn Shabib narrated to us, saying: ʿAbd al-

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(1) **[3123] The assessment of the reliability of the chain of transmitters:**
- Its chain is extremely weak as it includes Abd Al-Aziz ibn Imran, who is abandoned, and his father is known to be a denier of Ḥadīth, and there are some narrators whose reliability is unknown.

The authentication of Ḥadīth: Refer to "Ma'alim al-Tanzil" by Al-Baghawi 8/116 and "Al-Jami' li-Ahkam al-Qur'an" by Al-Qurtubi 18/97.

(2) **[3124] The assessment of the reliability of the chain of transmitters:**
- Its men are reliable, except for Ibn Sahlawayh whom I did not find.
- **The authentication of Hadith:**
- Refer to "Al-Jami' li Ahkam al-Qur'an" by al-Qurtubi 18/98, and it was mentioned by al-Suhayli in "al-Rawd al-Anf" 2/254 through the route of Abdulhamid from Abdulrazzaq with the same wording, and it has supporting evidence:
- Abū Dāwūd reported it in the book of prayer, the chapter of Friday prayer in villages (1068), and Ibn Majah reported it in the book of establishing prayer, the chapter of Friday prayer (1082), both of them reported it from the Ḥadīth of Ka'ab bin Malik with the same meaning.
- Al-Hakim reported it in "Al-Mustadrak" 1/417 (1039) from the Ḥadīth of ʿAbd al-Raḥmān ibn Ka'ab with the same meaning.

Razzāq informed us, saying: Ma'mar narrated to us from Ayyub, who reported from Ibn Sirin, who said: The people of Medina gathered before the Prophet PBHU arrived in Medina and before Jumu'ah prayer was established, and they were the ones who named it Jumu'ah. This was because the Ansar said, "The Jews have a day on which they gather every seven days, which is Saturday, and the Christians also have a similar day. So let us gather on a day on which we remember Allah, pray, and mention Him, or something like that." They said, "Saturday is for the Jews, Sunday is for the Christians, so let us make it a day of 'Araubah for us." They used to call Friday "Yawm al-'Araubah". So they gathered around As'ad ibn Zurarah Abu Umamah, and he led them in prayer that day, performing two rak'ahs, and he reminded them, so they named it Jumu'ah when they gathered around him. As'ad ibn Zurarah then slaughtered a sheep for them, and they ate and had breakfast from a single sheep due to their small numbers. This was the first Jumu'ah that was established in Islam, and Allah, the Almighty, revealed: ﴿O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah...﴾ [Qur'an 62:9].

As for the first Jumu'ah that the Prophet (PBHU) performed with his companions, the people of history and biographies have reported that the Prophet (PBHU) arrived in Medina as a migrant and stayed with Banu 'Amr ibn 'Awf at Quba' until the twelfth night of Rabi' al-Awwal, when the sun shone brightly. The Islamic calendar starts from that year. He stayed at Quba' on Monday, Tuesday, Wednesday, and Thursday, and established a mosque there. On Friday, he left Quba' for Medina and encountered the Jumu'ah prayer of Banu Salim ibn 'Auf in a valley where they had established a mosque. He prayed with them and delivered his first sermon in Medina, saying: "All praise is due to Allah, we praise Him, we seek His aid, we seek His forgiveness, we seek refuge in Him from the evils of ourselves and the evils of our actions. Whomever Allah guides, there is none who can misguide him. And whomever Allah misguides, there is none who can guide him. "I bear witness that there is no god but Allah alone, with no partners, and I bear witness that Muhammad is His servant and messenger. He sent him with

guidance and the religion of truth, with light and admonition and wisdom, in a period of many messengers and few scholars, and in a time of ignorance and misguidance of people. We are now close to the end, and whoever obeys Allah and His messenger will be rightly guided, but whoever disobeys will be lost and led astray, far away from the right path. I advise you to fear Allah, for it is the best advice that a Muslim can receive about the Hereafter, and to order you to fear Allah. Beware of what Allah has warned you about, for the fear of Allah is the best thing that helps one to be cautious and seek refuge in Allah. It is a means of assistance and support in whatever concerns the Hereafter. Whoever rectifies his relationship with Allah in secret or in public, intending only to seek His face, will be remembered in this life and rewarded in the hereafter when he will be in need of what he has done. He will wish he had a long period between him and his deeds. Allah warns you against Himself, but He is kind to His servants. He always fulfills His promises and does not break them. He says: ﴿My word does not change and I am not unjust to My servants﴾ [Qur'an 50:29]. So fear Allah in your present and future affairs, secretly and openly, for whoever fears Allah, He will remove his sins and increase his reward. The one who fears Allah has achieved great success. The fear of Allah protects one from His wrath and punishment, and it whitens one's face and satisfies one's Lord, and raises one's rank. So take advantage of your chance and do not neglect the side of Allah. Allah has taught you His Book and has guided you to His path, to teach those who believe and to distinguish the liars. Do good as Allah has done good to you, and fight in Allah's cause with true jihad. He has chosen you and named you Muslims, to destroy those who reject clear evidence and to revive those who accept it. There is no power or strength except in Allah, so remember Allah abundantly and work for what comes after death, for whoever reconciles between himself and Allah, Allah will suffice him in his dealings with people. This is because Allah is the one who judges people, and they do not judge Him. He possesses power over people, while they do not possess power over Him. Allah is the greatest, and there is no power or might except with Allah, the Exalted and

Mighty." Therefore, the sermon has become a requirement for the Friday prayer, as stated by the majority of scholars.

Al-Ḥasan said that it is recommended, not obligatory, while Sa'īd ibn Jubayr said it is like the two units of the Dhuhr prayer. If a person leaves the sermon and performs the Friday prayer, then he has left the two units of the Dhuhr prayer. The minimum requirement for the first sermon is to praise Allah, send blessings upon His Prophet (PBHU), advise people to fear Allah, and recite a verse from the Qur'an. For the second sermon, four units are obligatory, just like the first sermon. However, instead of reciting a verse in the first sermon, it is obligatory to make a supplication, as most scholars have stated.

Abū Ḥanīfa, (may Allah have mercy on him), said: If one restricts himself to tasbih, tahmid, or takbir in the khutbah, it suffices him. Abū Yusuf and Muḥammad, may Allah have mercy on them both, said: The obligation in the khutbah is what is covered by the name of the khutbah, and standing is a condition for its validity, provided that the ability to do so exists, according to the majority of the jurists, except for the opinion of Abū Ḥanīfa, who did not require it.

The evidence for standing in the khutbah being a condition is His, may He be exalted, saying: ﴿And leave you standing.﴾ [Al-Jumu'ah: 11]

The Ḥadīth of Ibn ʿUmar, may Allah be pleased with them both, that the Prophet (PBHU) would only give the two khutbahs while standing. Al-Shafi'i has two opinions regarding the requirement for purity in the khutbah. He said in the latter opinion that it is a condition in the khutbah, and he said in the former opinion that it is not a condition, which is the opinion of Abū Ḥanīfa, may Allah be pleased with him. This is the explanation of the Qur'an regarding the first Friday prayer that was held in Islam, the first Friday prayer that the Messenger of Allah (PBHU) led, and the first khutbah that he gave in Madinah.

Ibn ʿAbbās, (may Allah be pleased with them both), said: The first Friday prayer held in Islam after the Friday prayer in Madinah was held in a village called Juwathi in Bahrain.

His saying, (may He be exalted): "So hasten to the remembrance of Allah," means: Go to Him and act according to His commands.

(1)[3125] Abd Allah ibn Hamid al-Wazan informed us, he said: Makki ibn Abdan informed us, he said: Abd Allah ibn Hishām informed us, he said: Yaḥyā informed us, from Hanzalah, he said: I heard Salim say: Ibn ʿUmar said: I heard Umar, may Allah be pleased with him, reciting: "So hasten to the remembrance of Allah."

(2)[3126] Abu Abd Allah Muḥammad ibn Abd Allah al-Hafiz informed us in others, they said: Muḥammad ibn Ya'qub informed us, he said: Al-Rabi' ibn Sulayman informed us, he said: Al-Shafi'i informed us, he said: Sufyan informed us, from Al-Zuhri, from Salim, from his father, who said: I never heard ʿUmar, may Allah be pleased with him), reciting anything but: "So hasten to the remembrance of Allah."

(3)[3127] Abū Al- Ḥusayn Ahmad ibn Muḥammad bin Ja'far Al-

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(1) **[3125] The assessment of the reliability of the chain of transmitters:**
- Its men are reliable, except for the sheikh of the compiler; I did not find any criticism or appraisal him.

The authentication of Ḥadīth:
- It was reported by Al-Ṭabarī in "Jami' al-Bayan" 28/100 through the route of Ibn Yaman from Ḥanẓala Ibn Abī ʿĀmir with the same wording, and through the route of Sufyan from Ḥanẓala Ibn Abī ʿĀmir with the same wording, and it was mentioned by Al-Baghawī in "Ma'alim al-Tanzil" 8/117.

(2) **[3126] The assessment of the reliability of the chain of transmitters:**
- Its men are reliable.

The authentication of Ḥadīth:
- It was reported by Al-Ṭabarī in "Jami' al-Bayan" 28/100, through the route of Yunus from Ibn Shihab with the same meaning, and al-Qurtubi in "Al-Jami' li Ahkam al-Qur'an" 18/67 through the route of Muhammad bin Sa'dan from Sufyan with the same meaning.

(3) **[3127] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, I did not find a biography for the sheikh of the compiler.

The authentication of Ḥadīth:
- Al-Ṭabarī narrated it in ((Jami al-Bayan)) 28/100 through Ibrahim from Abdullah ibn Umar in a similar way.
- See: ((Tafsir al-Qur'an al-'Azim)) by Ibn Abi Hatim 10/3356, ((Al-Nukat wal Uyun)) by Al-Mawardi 6/9, ((Ma'alim al-Tanzil)) by Al-Baghawī 8/117, ((Al-Muharrar al-Wajiz)) by Ibn 'Atiyya 16/12, and it adds Qatadah and Mālik as narrators.

Kalamawadi informed us, he said: Abū Bakr Muhammad ibn ʿUmar ibn Hafs informed us, he said: Al-Sari bin Khuzaymah informed us, he said: Abū Nu'aym informed us, he said: Sufyan narrated from Hanthala, from Salim, from Ibn ʿUmar (may Allah be pleased with both of them) that he used to recite the verse ﴿So hasten towards the remembrance of Allah﴾ and say, "If I recited it as 'So strive,' I would strive until my cloak falls off." And this is also the recitation of Abū Al-A'la. Al-Ḥasan said, "By Allah, it is not about striving on foot, and they have prohibited coming to prayer without tranquility and dignity, but with the hearts, intentions, and humility."

(1)[3128] Abdullah ibn Hamid informed me, he said: Muḥammad ibn Ya'qub informed us, he said: Yaḥyā ibn Abi Talib informed us, he said: Abdul-Wahab said, " Sa'īd was asked about the virtue of Friday, and he said: 'Qatada reported that he used to say about this verse: ﴿O you who believe! When the call is made for prayer on Friday, hasten towards the remembrance of Allah.﴾ The striving is to strive with your heart and your deeds, and it is to walk towards it. And he used to interpret this verse: ﴿So when he reached with him the striving﴾ [37:102], that is, when he walked with him." Al-Kalbi said, "So when he did the same thing he did."

(2)[3129] Muḥammad ibn Hamduwayh informed us, he said: Muḥammad ibn Ya'qub informed us, he said: Al-Rabi' narrated, and Al-Shafi'i said, "And the striving in this context is action." Allah Almighty said: ﴿Verily, your efforts

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(1) **[2128] The assessment of the reliability of the chain of transmitters:**
- I did not find any criticism or praise in the sheikh of the compiler.

The authentication of Ḥadīth: Al-Ṭabarī narrated it in ((Jami al-Bayan)) 28/100 through Yazīd from Sa'īd in a similar way.
- See: ((Ma'alim al-Tanzil)) by Al-Baghawī 8/117.

(2) **[3129] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Ḥadīth:
- It has a supporting narration: Al-Ṭabarī narrated it in ((Jami' al-Bayan)) 28/101 from Al-Ḍaḥḥak and ʿIkrima.
- See: ((Zad al-Masir)) by Ibn Al-Jawzi 8/265, which attributes it to Ikrimah, Al-Qurtubi, and Al-Ḍaḥḥak, ((Ma'alim al-Tanzil)) by Al-Baghawī 8/117, and ((Al-Jami li-Ahkam al- Qur'an)) by Al-Qurtubi 18/101, which does not attribute it to anyone.

are diverse.﴾ [92:4], and He said: ﴿And that there is not for man except that [good] for which he strives﴾ [53:39], and He said: ﴿And when he turns away, he strives throughout the land﴾ [2:205].

Zuhayr said:

"People after them strove to catch up with them, but they could not catch them, blame them, or feel resentful."

And when he said, "Towards the remembrance of Allah," he meant the prayer.

(1)[3130] Abdullah ibn Hamid (may Allah be pleased with him) informed us (with the recitation), he said: Muḥammad ibn Ja'far narrated to us, he said: Ali ibn Harb narrated to us, he said: Waki' narrated to us, he said: Manṣūr ibn Dinanar narrated to us, from Musa ibn Abi Kathir, from Sa'īd ibn Al-Musayyib, that "So hasten towards the remembrance of Allah" is a sermon from the Imam.

The phrase "And leave trade" means refraining from buying and selling except for cases when it involves all parties, as indicated by the Prophet's statement "Both parties in a business transaction have a choice as long as they have not separated; when they separate, they have no choice except for the option of the buyer." This refers to both the seller and the buyer.

Al-Akhtal said: "He sold all his sons at a loss, and sold the mountains of al-'Ala to Thubayyan for a sum." In the first instance, he means a sale, and in the second, he means a purchase. However, trading is forbidden after the second call to prayer (i.e. 'Asr prayer).

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(1) **[3130] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak; the sheikh of the compiler was not mentioned by any criticism or praise, and Manṣūr is not strong.

The authentication of Ḥadīth:

- Al-Ṭabarī narrated it in ((Jami' al-Bayan)) 28/102 through Manṣūr from Musa ibn Kathir with it, and Al-Nahhas mentioned it in ((I'rab al- Qur'an)) 4/428.
- See: ((Al-Nukat wal Uyun)) by Al-Mawardi 6/9, ((Ma'alim al-Tanzil)) by Al-Baghawī 8/117, and ((Zad al-Masir)) by Ibn Al- Jawzī 8/265.

Zuhri said it is prohibited after the Imam leaves. Ad-Ḍaḥāk said it is prohibited after the sun sets. As-Suddi narrated that Abū Mālik said: "There were people sitting in al-Baqi', buying and selling. When the call for Friday prayer was announced, they did not stand up for prayer. So, this verse was revealed: ﴿That is better for you, if you only knew,﴾ (i.e. attending Friday prayer is better for you than trading)."

The phrase "That is better for you" refers to attending Friday prayer and listening to the sermon and performing the obligatory prayer. "If you only knew" means if you knew the benefits and harms for yourself.

Regarding the ruling of the verse, it should be known that Friday prayer is an obligatory duty for every Muslim, except for five: women, children, slaves, the sick, and travelers.

(1)[3131] This is indicated by the narration of Muḥammad ibn Ka'b al-Quradhi who heard a man from Banu Wa'il say that the Messenger of Allah, PBHU, said: **"Friday prayer is mandatory for every Muslim except for a woman, a child, or a slave."**

(2)[3132] Ibn Fanjawayh narrated to us, saying: Ibn Yusuf narrated to us, saying: Ibn Wahb narrated to us, saying: Al-Rabi' ibn Sulaiman Al-Jiziy narrated to us, saying: Abd al- Mālik ibn Salama Al-Qurashi told us that Abu

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(1) **[3131] The assessment of the reliability of the chain of transmitters:**
- In its chain, Salama ibn Abdullah is unknown, and Ibrahim ibn Muḥammad is abandoned.

The authentication of Ḥadīth:
- It was narrated by Al-Shafi'i in his book "Musnad" 1/61 from Ibrahim ibn Muḥammad with the same wording, and Al-Bayhaqī in his book "Al-Sunan Al-Kubra" 3/173 (5369), and Al-Baghawī in his book "Ma'alim Al-Tanzil" 8/117.

(2) **[3132] The assessment of the reliability of the chain of transmitters:**
- It contains Abū Al-Muthanna who is weak, and some narrators that I could not find, and Abdullah ibn Wahb is abandoned, and Abū Al-Zubair is accused of lying and has a problem in his memory.

The authentication of Ḥadīth:
- See: "Musnad Al-Firdaws" by Al-Daylami 5/470 (8791) with the same wording, and "Al-Jami' li Ahkam Al- Qur'an " by Al-Qurtubi 18/103 with similar meaning.

Al-Muthanna Sulaiman ibn Yazīd Al-Ka'bi narrated to us, from Muḥammad ibn Ajlan, from Abu Al-Zubair, from Jabir, (may Allah be pleased with him), who said: The Messenger of Allah (PBHU) said:

"Trade is forbidden when the call to Jumu'ah prayer is made on Friday, and speaking is forbidden during the khutbah (sermon). Trade is permitted after Jumu'ah prayer. Jumu'ah prayer is not obligatory for four types of people: the sick, the slave, the child, and the woman. Whoever is occupied with frivolities or trade instead of Allah, Allah will occupy him instead, and Allah is the Rich, the Praiseworthy."

Jumu'ah prayer is obligatory for the inhabitants of a city if they hear the call from the mosque where it is being performed, and the call to prayer should be given when the muezzin is in a high place, the voices are calm, the wind is still, and the muezzin is standing next to the city wall. According to the Shafi'i school of thought, each village should be considered based on the wall that is closest to it. Ibn Umar, Anas, and Abu Hurairah, may Allah be pleased with them, said that Jumu'ah prayer is obligatory for those who are within ten miles of the mosque. Sa'id bin Al-Musayyib said it is obligatory for anyone who has stayed overnight. Al-Zuhri said it is obligatory for those who are within six miles, while Rubay'ah said it is obligatory for those within four miles. Malik and Al-Layth said it is obligatory for those within three miles. Abu Hanifah, may Allah have mercy on him, said that Jumu'ah prayer is not obligatory for the people of a black village, whether it is near or far from the mosque, until it is reported that Muḥammad ibn Al- Ḥasan asked him whether Jumu'ah prayer is obligatory for the people who live in the villages between the Kufa River and their town. Abu Hanifah replied, "No." The scholars have disagreed about the minimum number of people required for Jumu'ah prayer to be valid. Al- Ḥasan said it requires two, while Al-Layth bin Sa'd and Abū Yusuf, may Allah have mercy on them, said it requires three.

Sufyan Al-Thawri and Abū Hanifah, may Allah have mercy on them, said it requires four. Al-Rabi' said it requires twelve men. Al-Shafi'i, may Allah

have mercy on him, said that Jumu'ah prayer is not valid with less than forty people, and every village with forty adult, sane, free, and resident men who do not leave it in summer or winter except out of necessity is obligated to perform Jumu'ah prayer. Mālik, (may Allah have mercy on him), said that Jumu'ah prayer is obligatory for those who have a market and a mosque, regardless of the number of people, and ʿUmar ibn Abdul- Aziz wrote: "Any village that has a mosque and a market, Jumu'ah prayer should be performed there, even if there are only two people."

Abū Ḥanīfa said: "Do not obligate the people of rural areas and villages to attend Friday prayers, and it is not permissible for them to establish it (Friday prayers) there." He stipulated that the prerequisites for the obligation and establishment of Friday prayers are: a central mosque, a conquering sultan, a thriving market, and a flowing river. He used the Ḥadīth of Ali (may Allah be pleased with him) as evidence: "There is no Friday or Eid prayer except in a central mosque with the company of those who support it." The evidence for Abū Ḥanīfa's opinion is the Ḥadīth of Ibn ʿAbbās (may Allah be pleased with them) who said: "The first Friday prayer held after the Prophet's Friday prayer in Medina was held in a village in Bahrain called Jutha."

It is also narrated that ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) wrote to the people of Bahrain, "Pray the Friday prayer wherever you are, and the Friday prayer is valid without the permission and presence of the sultan." Abū Ḥanīfa (may Allah have mercy on him) said, "The Imam or his deputy is a prerequisite for Friday prayer." Our evidence that the sultan is not a prerequisite for the establishment of Friday prayer is the narration that Walid ibn ʿUqba, the governor of Kufa, was the slowest to attend Friday prayer, so Abdullah ibn Masʿūd (may Allah be pleased with him) came forward and led the people in Friday prayer without his permission. It is also narrated that Ali bin Abi Talib led the Friday prayer with the people on the day when Uthman (may Allah be pleased with him) attended, and it was not reported that he sought his permission. It is also narrated that when Sa'īd ibn Al-'As (may

Allah be pleased with him) left Medina, Abū Mūsā Al-Ash'ari (may Allah be pleased with him) led the people in Friday prayer without seeking permission.

It is not permissible to establish two Friday prayers in one city, as the second one would be invalidated. Abū Yusuf said: "If the city has two sides, it is permissible to hold Friday prayer on each side." Muḥammad ibn Al-Ḥasan said: "It is permissible to establish two Friday prayers in one city as an act of preference, but there is a warning for those who neglect the Friday prayer without an excuse."

(1)[3133] Ibn Abi Fudayk narrated from Asyid Al-Barrad from Abdullah ibn Abi Qatadah from Jabir ibn Abdullah (may Allah be pleased with them both) that the Prophet (PBHU) said: "**Whoever misses the Friday prayer three times without an excuse, Allah will seal his heart."**

Narrated Abdullah ibn Ka'b ibn Mālik from his father, may Allah be pleased with him, that the Prophet (PBHU) said: **"Soon there will be people who hear the call to Jumu'ah prayer, but they will not attend it. Either they will have their hearts sealed by Allah, or they will be among the heedless, or they will be among the companions of the Fire."**

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(1) **[3133] The assessment of the reliability of the chain of transmitters:**

- Its chain is good, it includes Ibn Abi Fudayk and Usayd Al-Barad, both of them are truthful, and the author's sheikh has no criticism or praise in his biography.

The authentication of Ḥadīth:

- It was narrated by Ibn Mājah in his book "Iqamat Al-Salah", the chapter about those who skip Friday prayer without a valid excuse (1126) from Abdullah ibn Wahb from Ibn Abi Dhib with the same wording.
- It also has a supporting narration:
- It was narrated by Ibn Mājah in his book "Iqamat Al-Salah", the chapter about those who skip Friday prayer without a valid excuse (1125), and by Abu Dāwūd in his book "Al-Salah", the chapter about the severity of skipping Friday prayer (1052), and by Al-Tirmidhī in his book, the chapter about those who skip Friday prayer without a valid excuse (500), and by Al-Nasāʾī in his book "Al-Jumu'ah", the chapter about the severity of being late for Friday prayer 3/88, and by Al-Darimi in his book "Sunan" in the chapter about prayer, the chapter about those who skip Friday prayer without a valid excuse (1612), and by Al-Hakim in his book "Al-Mustadrak" 1/415 (1034), and by Ibn Al-Jarud in his book "Al-Muntakhab" 1/81 (288), all of them narrated it from the Ḥadīth of Abū Al-Ja'd Al-Damari with similar wording.

It is also narrated that the Prophet (PBHU) delivered a sermon in which he said: "O people, Allah has made Jumu'ah prayer obligatory upon you in this place of mine, on this day of mine. Whoever leaves it without a valid excuse, whether in my lifetime or after my death, whether under the leadership of a just Imam or an unjust one, Allah will not bless him and his gathering will not be complete. Indeed, there is no Hajj or fasting for him. But whoever repents, Allah will accept his repentance."

Jabir, (may Allah be pleased with him), also said that the Prophet (PBHU) used to deliver a sermon on Fridays and after praising Allah and sending blessings on the prophets, he would say: "O people, you have signposts, so follow them. You also have an end, so prepare for it. Verily, the believing servant is between two fears: a past that he does not know what Allah has done with it, and a future that he does not know what Allah will do with it. So let the servant take for himself from himself, and from his world for his hereafter, and from his youth before his old age, and from his life before his death. By the One in Whose hand is the soul of Muḥammad, there is no opportunity after death and no abode after this world except Paradise or Hellfire. I say these words and seek forgiveness from Allah for myself and for you."

(1)[3134] Abū Abdullah al-Fanjawi al-Dinawari informed us, saying: Abū Bakr ibn Mālik al-Qattai'i told us: Abdullah ibn Ahmad ibn Hanbal told me, saying: my father told us: Ḥusayn ibn Ali narrated from Al- Ḥasan ibn Al-Hur from Maymun ibn Abi Shabib, who said: "I wanted to attend Jumu'ah prayer during the time of Al-Hajjaj. So, I prepared to go, then I said, 'Where should I go? Should I pray behind this corrupt person?' I said, 'Once I will go,' and then I said, 'Once I will not go.' Then I finally decided to go. As I was sitting down to write a letter,

(1) **[3134] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is good. It includes Maimun ibn Abi Shaybah, who is truthful.

The authentication of Ḥadīth:
- Abū Nuʿaym mentioned it in "Hilyat Al-Awliya" (4/375) through Abū Bakr Al-Qattan with a similar wording, and Al-Qurtubi mentioned it in "Al-Jami' li-Ahkam Al- Qur'an " (18/120) with a summarized wording.

something was presented to me, which if I had written in my book, it would have beautified my book, and I had lied, and if I had left it, my book would have had some ugliness, and I had told the truth. So, I said once, 'I will write it,' and once, 'I will not write it.' Then I finally decided to leave it. A caller from the direction of the house called out, 'O you who believe! When the call is proclaimed for Jumu'ah prayer, hasten earnestly to the remembrance of Allah.'

He said: "Once, I sat down to write a book and something came up to me. If I wrote it in my book, it would beautify my book, but I would be lying. If I left it out, there would be some ugliness in my book, but I would be telling the truth. So, I thought about it and decided to leave it out. Then, someone from the direction of the house called out: ﴿Allah will establish those who believe with the firm word in the worldly life and in the Hereafter.﴾ [Ibrahim: 27].

As for the reward for those who attend Friday prayer:

(1)[3135] Ahmed ibn Abi al-Furat reported to me, he said: Al-Haytham ibn Kalib al-Shashi reported to us, he said: Isa bin Ahmed reported to us, he said: Baqiya reported to me, he said: Ad-Ḍaḥāk ibn Humra reported from Abū Nasira, from Abū Raja al-Atardi, from Abū Bakr Al-Siddiq and Imran ibn Ḥusayn, (may Allah be pleased with them), that they said: The Messenger of Allah (PBUH) said, "Whoever performs ghusl on the day of Friday, his sins and faults will be forgiven, and for every step he takes towards the mosque, he will receive the reward of twenty years of good deeds, and whoever completes the Friday prayer, he will receive the reward of two hundred years of good deeds."

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(1) **[3135] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak. It includes Ad-Ḍaḥāk ibn Humrah who is weak, and the sheikh of the compiler did not mention any criticism or commendation.

The authentication of Ḥadīth:

- Al-Ṭabarānī mentioned it in "Al-Mu'jam Al-Awsat" (3/357, 3397) through the route of Anas ibn Mālik from Abū Bakr As-Siddiq. And Al-Wahidi mentioned it in "Al-Waseet" through the route of Atba ibn Al-Sakan from Ad-Ḍaḥāk ibn Humrah with a similar wording (4/297). Al-Haythami mentioned it in "Majma' Al-Zawa'id" and said that Ad-Ḍaḥāk ibn Humrah is weak according to Ibn Ma'een and Al-Nasāʾī, and Ibn Hibban mentioned him in "Ath-Thiqat".

(1)[3136] Ahmed ibn Abi al-Furat reported to us from others, they said: Abū Al-ʿAbbās al-Asamm reported to us, he said: Al-Rabīʿ reported to us, he said: Al-Shafi'i reported to us, he said: Mālik reported from Sumayy, from Abu Salih al-Saman, from Abū Hurairah, (may Allah be pleased with him), that the Prophet (PBUH) said: "Whoever performs ghusl on the day of Friday and then goes early to the mosque, it is as if he sacrificed a camel, and whoever goes in the second hour, it is as if he sacrificed a cow, and whoever goes in the third hour, it is as if he sacrificed a ram, and whoever goes in the fourth hour, it is as if he sacrificed a hen, and whoever goes in the fifth hour, it is as if he laid an egg. When the imam comes out (to deliver the khutbah), the angels close their scrolls and come to listen to the remembrance (of Allah)." And in another narration from him, the Prophet (PBUH) said: "On the door of the mosque on the day of Friday, angels write down the names of those who come first, then the next, and the one who comes after that is like one who sacrificed a camel,

(1) **[3136] The assessment of the reliability of the chain of transmitters:**

- Its chain is reliable, and the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:

- It was narrated by Al-Bukhāri in the book of Friday prayer, in the chapter on the virtue of Friday (881), through the route of Abdullah ibn Yusuf from Mālik with its meaning. It was also narrated by Muslim in the book of Friday prayer, in the chapter on using perfume and miswak on Friday (850), and by Al-Nasāʾī in the book of Friday prayer, in the chapter on the time of Friday prayer (3/99), both of whom narrated it through the route of Qutaibah from Mālik with its meaning.
- It was also narrated by Abu Dāwūd in the book of purification, in the chapter on washing on Friday (351), through the route of Abdullah ibn Muslimah from Mālik with its meaning.
- In addition, it was narrated by Al-Tirmidhi in the book of Friday prayer, in the chapter on what is mentioned about hastening to Friday prayer (499), through the route of Ma'n from Mālik with its meaning. It was also narrated by Mālik in "Al-Muwatta" in the book of prayer, in the chapter on the act of washing on Friday (97), through the route of Yahya from Mālik with its meaning. It also has a supporting narration:
- It was narrated by Ibn Mājah in the book of establishing prayer, in the chapter on what is mentioned about washing on Friday (1087), and by Ahmad in "Al-Musnad" (2/460, 9926). Both narrated it from the Ḥadīth of Aws ibn Aws Al-Thaqafi with its meaning in a summarized manner.

then like one who sacrificed a cow, then like one who sacrificed a ram, then like one who sacrificed a bird, and then like one who laid an egg, and there is no one who performs ghusl and goes early, and takes care of his cleanliness, and listens attentively without talking, but Allah will forgive him what is between that and the next Friday, and an additional three days of reward."

(1)[3137] Abū Amr al-Farati informed us, he said: Abu al-Qasim ʿUmar ibn Ahmad ibn al-Ḥasan al-Basri informed us, he said: Abdullah ibn Muḥammad ibn Shudhab informed us, he said: Muḥammad ibn Abd al-Mālik al-Daqiqi informed us, he said: Al- Ḥasan ibn Arafah informed us, he said: Yazīd ibn Hārūn narrated to us from Thabit, from Anas (may Allah be pleased with him) who said: The Messenger of Allah (PBHU) said: "**On the night of my ascension to heaven, I saw under the Throne seventy cities, each city the size of this world of yours filled with angels who were glorifying and sanctifying Allah. They were saying in their glorification: O Allah, forgive those who attended Friday prayer, O Allah, forgive those who did not perform ghusl on Friday."**

As for the virtue of Friday:

(2)[3138] Abū Amr al-Farati, Abū Abdullah al-Hafiz, Abū Muḥammad

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(1) **[3137] The assessment of the reliability of the chain of transmitters:**
- Some narrators in its chain are unknown, but the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- It was mentioned by Al-Qurtubi in "Al-Jami' li-Ahkam al- Qur'an " (18/119), and he attributed it to Al-Tha'labi.

(2) **[3138] The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy except for Al-Farati and Al-Kiyal, although they were criticized.

The authentication of Ḥadīth:
- It was narrated by Abu Dāwūd in his book of prayer, in the chapter of the virtue of Friday and the night of Friday (1046), from Al-Qa'nabi from Mālik with the same meaning. Al-Tirmidhī also narrated it in his book of Friday prayers, in the chapter of what was mentioned about the hour that is hoped for on the Day of Resurrection (491), from Ma'n from Mālik with the same wording. He said, "This Ḥadīth is good and authentic."
- Mālik also narrated it in his book Al-Muwatta' (102, 103) from Yazid bin Abdullah ibn Al-Hadith with the same wording. Ahmad narrated it in his Musnad (5/451, 3781) from the route of Muḥammad ibn Isḥāq from Muḥammad ibn Ibrahim with

al-Kiyal, and Abū Ali al-Siyouri informed us. They said: Abū al-ʿAbbās Muḥammad ibn Yaʾqub narrated to us, he said: Al-Rabiʾ ibn Sulayman informed us, he said: Al-Shafiʾi informed us, he said: Mālik narrated to us from Yazīd ibn Abdullah ibn al-Had, from Muḥammad ibn Ibrahim ibn al-Harith, from Abū Salama, from Abū Hurairah (may Allah be pleased with him) who said: The Messenger of Allah (PBHU) said: **"The best day on which the sun has risen is Friday. On this day, Adam was created, and on this day, he descended (to Earth). On this day, Allah forgave him, and on this day, he died. On this day, the Hour will be established, and there is no animal that walks on the ground that does not fear this hour except the jinn and human beings. And there is an hour on Friday during which no Muslim slave stands to pray and asks Allah for something, but He will give it to him."**

Abū Hurairah (may Allah be pleased with him) said: Abdullah ibn Salam (may Allah be pleased with him) said: "That (hour) is the last hour of Jumuʾah." So, I said to him: "How can it be the last hour when the Messenger of Allah PBHU said: 'No Muslim slave coincides with it while he is praying,' and no prayer is offered during that hour?" Abdullah ibn Salam (may Allah be pleased with him) said: "Did not the Prophet (PBHU) say: 'Whoever sits in a place waiting for the prayer, he is in a state of prayer until he prays'?" I said: "Of course." He said: "He is referring to that (hour)."

(1)[3139] Abū Al-Qasim Abdul-Khaliq ibn Ali ibn Abdul- Khaliq Al-

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the same wording. Ash-Shafiʾi also narrated it in his Musnad (1/72) from Mālik with the same wording, and Al-Hakim narrated it in his Mustadrak (1/413, 1030) from Abū Al-ʿAbbās with the same wording.

(1) **[3139] The assessment of the reliability of the chain of transmitters:**
- I could not find anyone in its chain.

The authentication of Ḥadīth:
- It was narrated by Ibn Abi Shaybah in his book Al-Musannaf (2/617, 5557) with the same wording. Abdullah ibn Ahmad also narrated it in his book Al-Sunnah (1/250) with the same wording, and Al-Ṭabarī narrated it in his book Jamiʾ Al-Bayan (26/175), both of them narrated it from Uthman ibn ʿAmir from Anas ibn Mālik with the same wording.
- See also: Majmaʾ Al-Zawaʾid (10/421).

Muadhin told us that Abū Bakr ibn Khunb informed us that Yaḥyā ibn Abi Talib informed us that Abu Badr Shuja' ibn Al-Walid Al-Sukkoni told us that Ziyad ibn Khaythamah narrated from 'Uthman ibn Abi Muslim from Anas ibn Mālik (may Allah be pleased with him) that one day the Messenger of Allah (PBHU) was late in coming out (for the prayer) and when he came out, we said to him: "O Messenger of Allah, you were detained." He said: "That was Jibril, PBHU, came to me in the form of a white mirror, in which there was a black dot. So I said, "What is this, O Jibril?" He said, "Indeed, this is Friday, and in it there is goodness for you and your nation. The Jews and Christians intended it, but they missed it, and Allah, may He be glorified, guided you to it." So I said, "O Jibril, what is this black dot?" He said, "This is the hour on Friday that no Muslim slave asks Allah for good in it except that He will grant it to him and save for him its equal on the Day of Resurrection, or turn away from him an equivalent amount of evil. It is the best of days in the sight of Allah, and the people of Paradise call it the Day of More. "So he said," O Jibril, what is the Day of More? "He said," In Paradise, there is a valley with soil of musk and trees of saffron. Every Friday, Allah, may He be glorified, descends to it and places His throne there. Then, pulpits of light are brought and placed behind it, and then chairs of gold are brought and placed. Then, the prophets, the truthful, the martyrs, the believers, and the people of chambers come and sit. Then Allah, may He be glorified, smiles and says, "My servants, ask." They say, "We ask for Your pleasure." He says, "I have granted you My pleasure, and with My pleasure, I have made you dwell in the abode of My generosity. So ask." So they ask, and Allah gives them what they ask for and more. He gives them what no eye has seen, no ear has heard, and no mind has conceived. Then He says, "Have I not fulfilled My promise to you and completed My favor upon you? And this is the place of My generosity." Then He removes the veil and manifests Himself to them in His transcendence, and they see Him and forget all pleasure in the place of seeing Him. He adorns them with light and radiance, and they prostrate. Then Allah, may He be glorified, says, "Raise your heads, for this is not a place of worship." So they raise their heads, having been given what they asked for and more. Then they return to their chambers and come back to this

every Friday. I said, "O Jibril, what are their chambers?" He said, "They are made of white pearls, or red rubies, or green emeralds, with doors and rivers flowing through them, and their spouses are chasing them in them."

(1)[3140] Abdul-Khaliq ibn Ali told us that Abū Al-ʿAbbās Abdul Wahab ibn Abdul Hay Al-Mathkur informed us that Abū Muḥammad Ahmad ibn Muḥammad ibn Isḥāq told us that Ahmad ibn Ghaleb Al-Basri Al-Zahid in Baghdad narrated to us from Dinar, the freed slave of Anas bin Mālik, who reported that Anas (may Allah be pleased with him) said: The Messenger of Allah (PBHU) said: **"Verily, Friday night and Friday day are twenty-four hours. In every hour of Friday, Allah, the Exalted, frees six hundred thousand slaves from the Fire."**

[Qur'an 62:10] Allah says, ﴿And when you have completed the prayer, then disperse in the land and seek from the bounty of Allah.﴾ Meaning, finish the prayer and then go about your business, seeking sustenance from Allah's bounty.

﴿And seek from the bounty of Allah﴾ - Mujāhid said that it means seeking livelihood, and this is permissible and a choice, as Allah says: ﴿And when you have completed the rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, ﴿Our Lord, give us in this world,﴾ and he will have in the Hereafter no share.﴾ [Surah Al-Baqarah: 200]

(2)[3141] ʿAqil ibn Muḥammad ibn Ahmad Al-Jurjani informed us that Abū Al-Faraj Al-Baghdadi Al-Qadi narrated to him from Abū Ja'far Al-Tabari who said: Al-

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(1) **[3140] The assessment of the reliability of the chain of transmitters:**
- Its chain is severely weak; it includes Dinar who is weak, lost, Ahmad ibn Ghalib, and a liar.

The authentication of Ḥadīth:
- It was narrated by Abū Yaʿlā in his Musnad (6/156, 3434) from Sulayman Al-Taymi from Anas with the same wording. Al-Haythami also mentioned it in his book Majma' Al-Zawa'id (2/165) with the same meaning.

(2) **[3141] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators is severely weak, it includes Abu Amer who is lost, Abū Khalaf who is abandoned, and the sheikh of the compiler is not found.

The authentication of Ḥadīth:
- It has a supporting narration: Al-Ṭabarī mentioned it in ((Jami' al-Bayan)) 28/103 from the narration of ʿAbbās ibn Abi Talib with a similar wording.

ʿAbbās ibn Abi Talib told us that Ali ibn Al-Ma'afi ibn Ya'qub Al-Mawsili told us that Abū Amer Al-Sa'igh reported from Abū Khalaf, who narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (PBHU) said regarding Allah's saying, "And when you have completed the prayer, then disperse in the land and seek from the bounty of Allah": "It is not for seeking worldly matters, but for visiting the sick, attending a funeral, or visiting a brother for the sake of Allah, the Exalted."

Al-Ḥasan, Sa'īd ibn Jubair, and Mukhul (may Allah have mercy on them) said that "And seek from the bounty of Allah" means seeking knowledge.

Ja'far ibn Muḥammad Al-Sadiq (may Allah have mercy on him) said that "And when you have completed the prayer, then disperse in the land and seek from the bounty of Allah" refers to Saturday.

"And remember Allah often" - It was said that this means with the tongue and heart, and it was also said that it means standing, sitting, and lying down.

Sa'īd ibn Jubair said: "Remembrance is obedience to Allah. Whoever obeys Allah, the Exalted, has indeed remembered Him, and whoever disobeys Him is not considered a remembrancer, even if he recites much tasbeeh (glorification of Allah). Perhaps you will be successful."

[Qur'an 62:11] Allah, the Almighty, says: ﴿And when they see trade or amusement, they rush to it﴾ [Verse 62:11].

(1)[3142] Abdullah ibn Hamid informed us that Muḥammad ibn Ja'far

(1) **[3142] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators is good, it includes Ali ibn Harb and Ibn Fadeel, both of whom are truthful, and the sheikh of the compiler was not mentioned by any criticism or praise.

The authentication of Ḥadīth:
- Al-Bukhāri reported it in the book of transactions, chapter: "When they see merchandise or entertainment, they disperse to it" (2058) through the route of Salim from Jabir with a similar wording. Muslim reported it in the book of Friday prayers, chapter: "When they see merchandise or entertainment, they disperse to it" (863) through the route of Jarir ibn Hazim with a similar wording. Al-Tirmidhī reported it in the book of interpretation, chapter: "And when they see trade or entertainment, they break away to it" (3322) through the route of Hishām from Hasin with a similar wording. Abū Isa said: This is a good and authentic Ḥadīth.
- Al-Ṭabarīreported it in ((Jami' al-Bayan)) 28/104, and Al-Wahidi reported it in ((Asbab Al-Nuzul)) (p.449) (820), both through the route of Abthar from Hasin with a similar wording.

told us that Ali ibn Harb said that Ibn Fudayl narrated to us from Ḥusayn from Salim ibn Abi Al-Ja'd from Jabir ibn Abdullah, (may Allah be pleased with them) both, who said: "A caravan arrived while we were praying the Friday prayer with the Prophet (PBHU), and the people dispersed towards it until only twelve men were left with him. Then this verse was revealed: ﴿And when they see trade or amusement, they rush to it.﴾

Al-Ḥasan and Abū Mālik said: "The people of Medina suffered from hunger and high prices, so Diḥya ibn Khalifah Al-Kalbī came with a trade of oil from Sham. Whenever he came, he would bring everything they needed, including barley and other things. He beat the drum to announce his arrival, and the Prophet (PBHU) was delivering the Friday sermon. When the people saw him, they rushed towards him, fearing that they would miss out on the goods, and only a few, including Abū Bakr and ʿUmar (may Allah be pleased with them), were left with the Prophet (PBHU). Then this verse was revealed. The Messenger of Allah (PBHU) said: **"By the One in Whose hand is the soul of Muḥammad, if you had continued in this way until there was no one left except you, the valley would have asked you for help."**

The two scholars with the name of Muquatil said: While the Messenger of Allah (PBUH) was giving the Friday sermon, Diḥya ibn Khalifah ibn Murrah Al-Kalbī (may Allah be pleased with him) arrived, followed by a group of Banu Khazraj and a group of Banu Zaid ibn Minah bin Amir from Sham, who came for trade. Whenever he arrived, no burden was left in the city except that he received it. He would bring with him everything he needed, such as wheat and flour, and he would set up his goods at the Stones of Oil, a location in the market of Medina. He would then beat his drum to announce his arrival, so that people would come out to buy from him. One day, he arrived on a Friday, and this was before the Prophet (PBUH) had begun his sermon on the pulpit. The people went out to him, leaving only twelve men and women in the mosque. The Prophet (PBUH) asked, "How many are left in the mosque?" They replied, "Twelve men and women." The Prophet (PBUH) said, "If it were not for them, I would have ordered stones to be thrown at them from the

sky." Allah, the Almighty, then revealed this verse.

Ibn Abbas (may Allah be pleased with him) reported in the narration of Al-Kalbī that only eight people remained in the mosque. Ibn Kaysan said, "Only eleven men and women remained." Qatadah and Muqatil said, "We were told that they did this three times, each time for a caravan coming from Sham, and each time it was on a Friday." Mujāhid said, "They used to stay until their goods were sold, and then they would travel seeking trade and amusement. Allah, the Almighty, then revealed this verse, 'And when they see trade or amusement, they disperse.' The commentators said that this refers to beating the drum, as when a caravan arrived, they welcomed it with drumming and applause." Jabir ibn Abdullah (may Allah be pleased with them both) said, "When the slave girls got married, they used to pass by with flutes and drums, and the people would disperse. This verse was revealed in that context."

"They gathered around it" [the Prophet's pulpit], and the use of the pronoun here refers only to trade because it is more important and better. Talha bin Musarrif recited, ﴿And when they see frivolity or trade, they disperse to it.﴾ It was said: the meaning is, "And when they see trade, they disperse to it or frivolity, so the pronoun was omitted because it was clear from the context." And it was also said: the preferred method in Arabic is to give preference to the more important of the two names in the sentence.

﴿And they left you standing﴾ [on the pulpit].

(1)[3143] Abdullah ibn Hamid told us that ʿUmar ibn Al- Ḥasan told us that Ahmed ibn Al-Ḥasan ibn Sa'īd told us that his father told us that

(1) **[3143 - 3144] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there is someone who is not found, and the sheikh of the compiler was not mentioned by any criticism or praise. Its sheikh is weak and is the author of blunders, and Hasin is accused. Habib and ʿUbayda were prosecuted.

The authentication of Ḥadīth:

- Ibn Mājah reported it in the book of establishing prayer, chapter: "What was mentioned in the sermon on Friday" (1108), and Abu Yaʿlā reported it in ((Al-Musnad)) 8/447 (5034), and Al-Ṭabarānī reported it in ((Al-Mu'jam Al-Kabir)) 10/76 (10003), all through the route of Al-Amash from Ibrahim with a similar wording. Ibn Abi Shaybah reported it in ((Al-Musannaf)) 1/448 (5183) through the route of Ibrahim from Alqama, conveying it with a similar wording.

Ḥusayn narrated from Musa'ar and Abū Ḥanīfa, from Hammad, from Ibrahim.

(1)[3144] Habib ibn Ḥassān narrated from ʿUbaidah, from Ibrahim, from Alqamah, from Abdullah (may Allah be pleased with him) that he was asked, "Did the Prophet (PBHU) give sermons while standing or sitting?" He said, "Don't you read: 'And they left you standing'?"

﴿Say: 'What is with Allah is better than amusement and trade'.﴾ This means that they should not miss any of their provisions by neglecting to look for it or by leaving selling during prayer times, because what is with Allah in terms of giving is better than that. Abu Raja Al-Ataridi recited, ﴿Say: 'What is with Allah is better than amusement and trade for those who believe'.﴾

"And Allah is the best provider" because provisions come from Him, so ask Him for it, seek it from Him, and seek His help in obtaining the good of this world and the hereafter.

Surat Al-Munafiqun (The Hypocrites)

Surat Al-Munafiqun (The Hypocrites) is a Madinan surah consisting of 776 letters, 180 words, and 11 verses.

(1)[3145] Abū Al-Ḥusayn Al-Maqri Al-Khabbaz told us, Zafaran narrated

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(1) **[3145] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is extremely weak.
- Ali ibn Zaid is a weak narrator who belongs to Jada'an, and Mukhallad ibn Abdul Wahid is a very weak narrator who is known for making mistakes in Ḥadīth transmission.

The authentication of Ḥadīth:

- The hadith has been transmitted from Ubayy ibn Ka'b, may Allah be pleased with him, through four different routes:
- Narrated from him are Abu Umamah al-Bahili, Abdullah ibn ʿAbbās, Zur ibn Hubaysh, and ʿAbd al-Raḥmān ibn Abzi.
- The author, (May Allah have mercy on him), has distinguished these routes in his book, making it the foundation for those who came after him. In order to avoid repetition when commenting on each surah, I have chosen to keep my comments brief in this section, and will refer to it in the coming sections, God willing.
- Firstly, Zur ibn Hubaysh's route: The Ḥadīth was transmitted from him by three individuals:
- A - Ali bin Zaid ibn Jada'an.
- B - Aṭā' ibn Abu Maimuna: The Ḥadīth was transmitted from him by two individuals:

1- Mukhallad ibn Abdulwahid:

- Narrated by Abu Bakr ibn Abi Dāwūd in "Virtues of the Qur'an " as mentioned in "Al-Mawdoo'at" by Ibn Al- Jawzī 1/393, and also narrated by Ibn Abi Hatim in his explanation of Surat Ghafir from Al- Ḥasan ibn Muḥammad ibn As-Sabbah.
- It was also narrated by Al-Musannaf in the beginning of Surat Al-Anbiya' and As-Saff from Abdullah ibn Ruoh Al-Madaini.
- All three of them are from Muḥammad ibn Asim, from Shababa bin Suwair.
- It was also narrated by Al-Musannaf in the beginning of Surat An-Naml and Al-Qamar, and by Ibn Mardawih in Surat Ali Imran as mentioned in "Takhreej Ahadeeth wa Athar Al-Kashaaf" by Al-Zailai 1/268, from Muḥammad ibn Imran ibn Abdulrahman ibn Abi Layla, from his father.
- Both of them are from Shababa and Imran ibn Abi Layla, from Mukhallad ibn Abdulwahid.

2- Abu Al-Khalil Buzay' ibn Hassan:

- Narrated by Al-Aqeeli in "Al-Du'afa Al-Kabir" 1/156, and also narrated by Ibn Al-

to us, Ibn Abi Dāwūd narrated to us, Muḥammad ibn Asim narrated to us,

Jawzi in "Al-Mawdoo'at" 1/393, from Ali bin Al- Ḥasan ibn Amir, from Muḥammad ibn Bakr, from Abu Al-Khalil.

- Both of them are from Mukhallad ibn Abdulwahid and Abu Al-Khalil, from Ali ibn Zaid ibn Jada'an and Ata ibn Abi Maimuna.
- Both of them are from Zur ibn Hubaish, from Ubai bin Ka'ab.
- Most sources mention Ibn Zaid and Ata together, but the author here only mentioned Ali ibn Zaid.
- Another narration from Ali bin Zaid is mentioned in Al-Musannaf in the beginning of Surat Al-Jinn from Nuha ibn Abi Maryam, and also in the beginning of Surat Al-Hijr from Abu Al-Khalil Buzay' bin Hassan, and also narrated by Ibn Mardawih in Surat Al-Mutaffifin as mentioned in "Takhreej Ahadeeth wa Athar Al-Kashaaf" by Al-Zailai 4/173, from Al- Ḥasan ibn Ajlan.
- All three of them are from Nuha, Abu Al-Khalil, and Ibn Ajlan, from Ali ibn Zaid, from Zur ibn Hubaish.
- Ali ibn Zaid is considered weak and cannot be used as evidence, as stated by Ahmad, Al-Bukhāri, and Abu Hatim as mentioned in "Meezan Al-E'tidal" by Adh-Dhahabī 3/128.
- There are also other narrators who are considered weak.
- C - Asim ibn Bahdala:
- He (Asim ibn Bahdala) was narrated by the compiler (of Ḥadīth) in Surah Qaf, Surah Nuh, Surah Al-Fajr, and Surah Al-Fil, through the route of Muḥammad ibn Yaḥyā, from Salim ibn Qutaibah, from Shu'bah, from Asim ibn Bahdala.
- Secondly: The route of Abu Umamah Al-Bahili:
- It is narrated by Hārūn ibn Kuthayr Al-Abdi, from Zaid ibn Aslam Al-Adawi, from his father, from Abu Umamah. And it is narrated by him (Harun) from three people:
- A - Salam ibn Sulaim Al-Madaini Al-Taweel:
- It was narrated by Ibn Adi in "Al-Kamil" 7/127, and it was narrated by the compiler in Surah At-Talaq, Surah Al-Qalam, and Surah Al-Haaqah, and Al-Wahidi in some places of "Al-Waseet", including 1/411, 2/147, 3/537, 4/24, through the routes of Abu Amr Muḥammad ibn Ja'far ibn Matar. It was also narrated by Ibn Mardawayh in Surah Ali Imran, as in "Takhrij Ahadith Wa Athar Al-Kashaf" by Al-Zayla'i 1/268, from Abu Ishaq Ibrahim ibn Muḥammad ibn Hamzah.
- And it was narrated by Ibn Al-Shajari in "Al-Amali Al-Khamsiyah" 1/98, through the routes of Abū Bakr Al-Ja'abi and Makhled Al-Daqqaq.
- All of them (narrated it) were Ibn Adi, Ibn Matar, Abu Ishaq, Al-Ja'abi, and Makhled, from Ibrahim ibn Shareek ibn Al-Fadl Al-Asadi Al-Kufi. And it was narrated by the compiler in Surah Al-A'raf through the route of Abu Ahmad Muḥammad ibn Abdul Wahab.
- Both of them (narrated it) were Ibn Shareek and Ibn Abdul Wahab, from Ahmad ibn Abdullah ibn Yunus Al-Yarbu'ei, from Salam ibn Sulaim.
- B - Al-Qasim ibn Al-Hakam Al-Arni:
- It was narrated by Ibn Asakir in "Tarikh Dimashq", as in " Tafsir al-Qur'an al-'Azim " by Ibn Kathir 8/5, and Ibn Adi mentioned it in "Al-Kamil" 7/127, from Al-Qasim ibn Al-Hakam.

Shababa narrated to us, Makhled ibn Abd Al-Wahid narrated to us, from Ali

- C- Yusuf ibn ʿAtiya al-Kufi:
- The compiler narrated it in Surat al-Nur, al-Mumtahanah, and al-ʾAlaq, and Ibn al-Shajari in "Al-Amali al-Khamsiyah" 1/94 through the route of Isma'il ibn ʿAmr al-Bajali. Abu Nu'aym narrated it in "Zikr Akhbar Asbahan" 2/349, and Ibn Mardawayh in Surat Ali ʿImran as stated in "Takhrij Ahadith wa Athar al-Kashaf" by al-Zayla'i 1/268, and Ibn ʿAdi mentioned it in "Al-Kamil" 7/127 through the route of Abu Khalid Yazīd ibn Khalid al-Ramli.
- Al-Wahidi also narrated it in "Al-Wasit" 3/509 through the route of Abu Ibrahim al-Tarjumani.
- All three of them (Salim, al-ʾArni, and Yusuf) narrated it from Harun ibn Kathir, from Zaid ibn Thabit.
- Hārūn is unknown, and the narrators who narrate from him are Salim al-Mada'ini (abandoned), al-Qasim al-ʾArni (truthful but slightly weak in narration), and Yusuf ibn ʿAtiya (abandoned).
- Ibn ʿAdi said in "Al-Kamil": Hārūn is not known, and no one other than Zaid ibn Thabit narrated from him, and this Ḥadīth is not preserved from Zaid.
- Ibn Kathir said in " Tafsir al-Qur'an al-ʾAzim " 8/5: This narration is not valid from this angle due to the weakness of its chain of narration in its entirety, and it is rejected in all of its routes. Ah.
- Thirdly: The route of ʿAbdullah ibn ʿAbbās:
- The compiler narrated it in the beginning of Surat Muḥammad and al-Ma'arij through the route of ʿIkrimah ibn Khalid, from Sa'id ibn Jubayr.
- He also narrated it in Surat al-An'am, al-Jumu'ah, and al-Falaq through the route of Nu'ah ibn Abi Maryam, from Zaid al-ʾAmi, from Abu Nadrah al-Mundhir ibn Qut'ah al-ʾAbdi.
- Al-Khalili narrated it in "Al-Irshad" as mentioned in "Al-Lu'lu' al-Manthurah" by Al-Suyūṭī 1/227 through the route of Nu'ah ibn Abi Maryam, from a man, from ʿIkrimah mawla ibn ʿAbbās.
- All three of them (Ibn Jubayr, Abu Nadrah, and ʿIkrimah) narrated it from Ibn ʿAbbās.
- In the route of Ibn Jubayr, there is a group of theologians among them. As for the other two routes, they include Nu'ah ibn Abi Maryam, who is accused of fabrication and lying in Ḥadīth.
- Fourthly, Abdullah ibn Mubarak reported from Abdul Rahman bin Abza Al-Khuzai. The author narrated it in Surat At-Tur, Al-Muzzammil, and Al-Ma'unah, through the route of Abu Ja'far Muḥammad bin Al-Hasan Al-Asfahani. Al-Khatib Al-Baghdadi also narrated it, and through his route, Ibn Al-Jawzi mentioned it in "Al-Mawdu'at" 1/393 through the route of Mahmoud bin Ghailan. Both Abu Ja'far and Ibn Ghailan reported it from Al-Mu'mal bin Isma'il, from Sufyan Ath-Thawri, from Aslam Al-Minqari, from Abdullah ibn Abdul Rahman bin Abza, from his father. Ibn Ghailan's route only mentions the journey of Al-Mu'mal in search of the origin of this Ḥadīth until he became sure of its status. There is no mention of them

ibn Zaid, from Zirr ibn Hubaysh, from Abū ibn Ka'b (may Allah be pleased

above Al-Mu'mal in this regard.

- In conclusion, this is the last thing I found regarding the routes of the Ḥadīth of the virtues of the Surahs. It is undoubtedly a fabricated hadith, and scholars unanimously agreed to reject and not accept it. Some of them ruled it as fabricated, and some ruled it as weak. The names of the scholars who declared its fabrication are difficult to comprehend, and the context of their statements is too narrow for this occasion. It suffices me to mention their names and sources of their words.
- These scholars include:

1. Abdullah ibn Al-Mubarak: Al-Aqili reported it from him in "Al-Dhu'afa Al-Kabir" 1/157, and through his route, Ibn Al-Jawzi mentioned it in "Al-Mawdu'at" 1/393. He said, "I think the heretics fabricated it."
2. Abu Hatim Al-Razi, as mentioned in "Mizan Al-I'tidal" by Al-Dhahabi 4/83.
3. Ibn 'Adi in his book "Al-Kamil fi Du'afa Al-Rijal" 7/127.
4. Abu Abdullah Al-Hakim in his book "Al-Madkhal" (p. 19), and as in "Mizan Al-I'tidal" by Adh-Dhahabī 4/279.
5. Al-Hafiz Ad-Dāraquṭnī in his book "Al-'Ilal" (p. 42).
6. Abu Bakr Al-Ajurri in his book "Al-Shariah" (p. 96).
7. Ibn Abi Hatim in his book "Al-Jarh wa Al-Ta'dil" (vol. 2, p. 170).
8. Ibn al-Jawzī in his book "Al-Mawdu'at" 1/393.
9. Abu Al-Fadl Al-Sughandi in his book "Al-Mawdu'at" (p. 26), and his book "Al-Durr Al-Muntakhab fi Tubayyan Al-Ghulah" (p. 51).
10. Sheikh Al-Islam Ibn Taymiyah in some of his books, including "Majmu' Al-Fatawa" 13/354, where he mentioned the agreement of scholars that it is fabricated.
11. Ibn Qayyim Al-Jawziyya in "Al-Manar Al-Munif fi Al-Sahih wa Al-Da'if" (p. 113), where he considered it among the fabricated reports.
12. Abu Abdullah Al-Dhahabi in "Mizan Al-I'tidal" 4/83 considered it a fabricated and false report.
13. Al-Zayla'i in "Takhrij Ahadith wa Athar Al-Kashaf" 2/180.
14. Ibn Kathir in his book " Tafsir al-Qur'an al-'Azim " 8/5 said: "It is rejected from all its chains."
15. Zain Al-Din Al-'Iraqi in his book "Alfiyat Al-Hadith" and its explanation "Fath Al-Mughith" by Al-Sakhawi (p. 125).
16. Shams Al-Din Al-Sakhawi in his book "Fath Al-Mughith Bi Sharh Alfiyyah Al-Ḥadīth " 1/305.
17. Jalal Al-Din Al-Suyuti in his commentary on "Anwar Al-Tanzil" by Al-Baydawi, as mentioned in "Al-Fath Al-Samawi Bi Takhrij Ahadith Tafsir Al-Baydawi" by Al-Manawi 1/454, and in "Al-Lu'lu' Al-Masnu'ah" 1/227.
18. Muḥammad Bin Tahir Al-Futuni Al-Hindi in his book "Tadhkirat Al-Mawdoo'at" (p.82).
19. Al-Manawi in "Al-Fath Al-Samawi Bi Takhrij Ahadith Tafsir Al-Baydawi" 2/546 and others.

with him) who said: The Messenger of Allah (PBUH) said: "Whoever recites Surat Al-Munafiqun will be free from hypocrisy."

[Verse: 1] Allah, the Almighty, says: ﴿When the hypocrites come to you, [O Muhammad], they say, ﴿We testify that you are the Messenger of Allah .﴾ And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.﴾ [Qur'an 63:1]

They said what they did not feel, as they concealed their disagreement.

[Qur'an 63:2] ﴿They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.﴾ [Qur'an 63:2]

[Qur'an 63:3] ﴿That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.﴾ [Qur'an 63:3]

[Qur'an 63:4] ﴿And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?﴾ [Qur'an 63:4]

This is the recitation of Bara'ah ibn Azib (may Allah be pleased with him), and it was selected by Abū 'Ubaid. He said regarding its grammatical form in Arabic: "The singular form of the word 'oaths' (ayman) is 'khushubah', and we did not find in their speech a name similar to the plural form of the word 'deeds' (fa'ul) with a dammah and an 'ain. Therefore, it is necessary that the word 'bodies' (budun) is also pronounced with a heavy emphasis. Thus, it is read as 'And We have made your bodies (budun) for you'. The singular form

20. Muḥammad Bin Ali Al-Shawkani in his book "Al-Fawa'id Al-Mujmu'ah Fi Al-Ahadīth Al-Mawdu'ah" (p.296).

- Finally, this is what the author was able to compile from the various sources and opinions of scholars regarding this Ḥadīth, and through them he came to know its falsehood and invalidity. The author, may Allah have mercy on him, was able to collect and compile the narrations mentioned in various sources and became a reference for others. However, some scholars criticized him for this collection, and his excuse was that in every fabricated Ḥadīth he mentioned, he provided its chain of narration. Allah knows best.

is 'badanah'. Others recite it with a light emphasis, which is the choice of Abū Hatim and differs from the opinion of Ibn Kathir and Asim."

(1)[3146] Abū Bakr ibn Abi Muḥammad al-Hamshathi informed us, Abū Bakr ibn Mālik al-Qattai'i narrated to us, Muḥammad ibn Yunus ibn Musa narrated to us, Al-Asma'i narrated to us, Salim al-Qafalani said: A man came to Ibn Sirin and said, "I saw in a dream that I was holding a piece of wood." Ibn Sirin replied, "I think you are from the people described in this verse," and recited: ﴿As if they are wooden beams﴾ ﴿Assuming﴾ out of cowardice, ill-thoughts, and lack of certainty. ﴿Every shout﴾ will be directed at them. Muqatil said: He means if a caller shouts in the army, or a beast escapes, or a stray animal is heard, they assume that they are the ones being referred to, due to the fear in their hearts. Some said: This is because they are afraid that Allah will reveal a matter that will expose their secrets, allow bloodshed, and seizure of their wealth.

﴿So beware of them﴾ and do not trust them. ﴿May Allah fight them﴾ Allah curse them. ﴿How they turn away﴾ from the truth.

[Qur'an 63:5] "And when it is said to them, ﴿Come, let the Messenger of Allah seek forgiveness for you,﴾ they turn their heads away." Meaning they are hesitant and show their hatred. Nafi', Al-Mufaddal, Ya'qub (according to

(1) **[3146] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak. Muḥammad ibn Yunus, also known as Al-Kadimi, is weak.
- Sulaiman Al-Qafilani is also weak, and the sheikh of the compiler was not mentioned by any criticism or praise regarding them.

The authentication of Ḥadīth:
- I found in "Tafsir Al-Ahlam Al-Kabir" attributed to Ibn Sirin (p. 15) a similar narration to this, and its text is as follows:
- "A woman came to Ibn Sirin and informed him that she saw in her dream a man who was tied and chained. He said to her, 'This cannot be, because being tied is a sign of steadfastness in religion and faith, while being chained is a sign of betrayal and disbelief. Therefore, a believer cannot be a disbeliever.' Then the woman repeated the dream to him, saying that she saw a collar made of wood around his neck. When he heard the word "wood," he said to her, 'Now I understand. Wood represents hypocrisy in religion in dreams, as mentioned in the verse about the hypocrites: "As if they were trunks of palm trees.'"

the narration of Ruuh), and Zaid recited it with the letter "waw" (meaning "and") reduced, which is the preference of Abū Hatim. The rest recited it with emphasis, and Abū ʿUbaidah chose this because they did it repeatedly.

﴿And you see them turning away﴾ from what they were called to. ﴿And they are arrogant﴾ and do not seek forgiveness.

[Qur'an 63:6] Allah's saying, ﴿It is all the same for them whether you ask forgiveness for them or not, [because] Allah will not forgive them. Indeed, Allah does not guide the defiantly disobedient people, O Muhammad.﴾ These verses were revealed regarding Abdullah ibn Ubayy, the hypocrite, and his companions, according to the commentators and historians. The Messenger of Allah, (PBHU), was informed that Banu Mustaliq had gathered for war, and their leader was Harith ibn Abi Dirar, the husband of the Prophet's wife, Juwayriyah. When the Prophet, (PBHU), heard about them, he went out to meet them near a water source called Muraysi. The people came crawling to it and fought each other. Allah defeated Banu Mustaliq, and some of them were killed. The Messenger of Allah, (PBHU), captured their women, children, and property, and distributed it among the Muslims.

One Muslim man from Banu Khazraj, Hishām ibn Sababa, was mistakenly killed by a man from the Ansar, from the clan of Abada ibn al-Samit, who thought he was an enemy. While people were gathered around the water, a man from the tribe of Ghifar named Jahjah ibn Sa'īd, who was hired by ʿUmar ibn al-Khaṭṭāb, was riding his horse with him. Jahjah and Sanan Al-Juhani, an ally of Banu Awf ibn Al-Khazraj, clashed over the water and fought. Al-Juhani yelled, "O Ansar!" and the Ghifari yelled, "O Muhajirun!" A poor man from the Muhajirun named Ju'ala helped the Ghifari, and Abdullah bin Ubayy asked him, "Are you with them?" Ju'ala replied, "What prevents me from doing so?" Ju'ala insulted Abdullah ibn Ubayy, and he responded, "I swear by the One whom you swear by, I will make you pay for this with your own people."

Abdullah ibn Ubayy became angry, and he had a group of his people with him, including Zaid ibn Arqam, a young man who had just reached the age of

puberty. Ibn Ubayy said, "Shall we do it? They have made us poor and increased in number in our land. By Allah, we are not like them, and they are not like us, except as the saying goes, 'Fatten your dog and he will eat you.' I swear by Allah, if we return to Medina, we will expel the most honored one, meaning himself, and the most humiliated one, meaning the Messenger of Allah (PBUH)."

Then he turned to those who were with him from his people and said, "This is what you have done to yourselves. You have allowed them to enter your land and you have shared your wealth with them. I swear by Allah, if you had not given food to the beggars and their families, they would not have enslaved you, and they would have almost left your land and joined their tribes and allies. So do not spend on them until they leave Muḥammad."

Zaid bin Arqam said, "By Allah, you are the despised one, the few and the hated among your people, while Muḥammad (PBUH) is in the favor of the Merciful and the love of the Muslims. I do not love you after what you have said." Abdullah said, "Be quiet, for I was only joking." Then Zaid ibn Arqam went to the Messenger of Allah (PBUH) after finishing the raid and informed him of what happened. ʿUmar ibn al-Khaṭṭāb was also with him, and he said, "Let me strike his neck, O Messenger of Allah."

The Messenger of Allah (PBHU) said: "Then he will have many noses sniffing for him in Yathrib (i.e. Medina)." ʿUmar said: "O Messenger of Allah, if you dislike that one of the Emigrants should kill him, then command Sa'd bin Mu'adh, or Muḥammad ibn Maslamah, or ʿUbaidullah ibn ʿAbdullah to kill him." The Messenger of Allah (PBHU) said: "O Umar, what if the people say that Muhammad is killing his Companions? No, allow him to depart." This was at a time when the Messenger of Allah (PBHU) did not normally travel, but the people departed anyway. The Messenger of Allah (PBHU) sent for ʿAbdullah ibn Ubayy, who came to him and said: "Are you the one who spread this rumor to me?" ʿAbdullah said: "By the One Who sent down the Book to you, I have never said anything like that, and Zaid is a liar." ʿAbdullah was a noble and respected man among his people. Some of the Ansar said: "O

Messenger of Allah, our elder and nobleman cannot be believed over the word of a young man from the Ansar. Perhaps this young man made a mistake in his speech and did not remember what he said." The Prophet (PBHU) excused him, and blame was cast upon Zaid, who was accused of lying. His uncle, who was with him, said to him: "I only wanted to prove that the Messenger of Allah and the people would believe your lie and that you were despised." After this incident, Zaid stopped accompanying the Prophet (PBHU) out of shame. When the Messenger of Allah (PBHU) went out, Usayd ibn Hudair greeted him with the greeting of prophecy and saluted him. Then he said: "O Messenger of Allah, you went out at an hour when you do not usually go out." The Messenger of Allah (PBHU) said to him: "Did you not hear what your companion 'Abdullah ibn Ubayy said?" He said: "What did he say?" He said: "He claims that if he returns to Medina, he will drive out the noblest from it." Usayd said: "By Allah, you can drive him out if you want. He is the most humble, and you are the most powerful. O Messenger of Allah, have mercy on him. I swear to Allah, his people are decorating beads for him to crown himself. He wants to see you make him a king." Abdullah ibn Abdullah was informed of his father's affair and he came to the Messenger of Allah (PBHU) and said: "O Messenger of Allah, I have been informed that you intend to kill Abdullah ibn Ubayy when you found out about him. If you are going to do so, then command me to do it, for I will bring his head to you. By Allah, the Khazraj know that there is no one more obedient to his parents than me. But I fear that if you order someone else to kill him, he might end up killing a believer and a disbeliever, and thus be thrown into the fire. The Messenger of Allah (PBHU) said: "No, we will treat him kindly and be his companions for as long as he remains with us."

They said that the Messenger of Allah (PBHU) walked with the people that day until evening, and then they spent the night until morning. They continued walking until the sun began to hurt them. He continued with them until they reached a water source in Al-Hijaz called "Al-Naqi'" or "Naq'aa" A strong wind blew and frightened them, and the Prophet's camel strayed away

during the night. The Messenger of Allah (PBHU) said: "Do not be afraid, for it has blown for the death of one of the great unbelievers, who died in Medina." Someone asked who that was, and he replied: "Rafaa'ah ibn Taboot".

A hypocrite asked: "How can he claim to know the unseen while he does not even know where his camel is? Should not the one who brings him revelation inform him?" Gabriel (PBHU) came to him and informed him of the hypocrite's statement and the location of the camel. The Messenger of Allah (PBHU) then told his companions that he does not claim to know the unseen, but that Allah has informed him of the hypocrite's statement and the location of the camel, which was in a valley with its reins tied to a tree. They went ahead of the people and found the camel as he had said. The hypocrite was convinced, and when they reached Medina, they found that Rafaa'ah ibn Zaid ibn Taboot, who was one of the leaders of Banu Qaynuqa' and a cave for the hypocrites, had died on that day.

When the Messenger of Allah (PBUH) arrived in Medina, Zaid ibn Arqam said: "I was sitting at home with worry and shyness, and then Allah Almighty revealed Surat Al-Munafiqeen (the Hypocrites) to confirm Zaid and refute Abdullah bin Ubay. When it was revealed, the Messenger of Allah (PBUH) took Zaid's ear and said: "O Zaid, Allah Almighty has confirmed your truthfulness and has fulfilled His promise to you."

Abdullah ibn 'Ubay was near Medina, and when he wanted to enter it, his son Abdullah ibn Abdullah ibn Ubay came to him and blocked the entrances to the city's streets. When his father Abdullah ibn 'Ubay arrived, he said: "Behind you." He asked, "What's wrong with you?" His son replied, "By Allah, you will never enter it except with the permission of the Messenger of Allah (PBUH). Today you will know who is honored and who is humiliated." Abdullah complained to the Messenger of Allah (PBUH) about what his son had done, so the Messenger of Allah (PBUH) sent a message to him to let him enter. He said: "As for when the Prophet's (PBUH) order comes, then yes." He entered and did not stay but a few days before he fell ill and died.

They said: "When this verse was revealed and it was clear that Abdullah ibn Ubay lied, he was told: 'O Abu Habab, a harsh verse has been revealed about you. Go to the Messenger of Allah (PBUH) and ask him to seek forgiveness for you.' He hung his head and said: 'You have commanded me to believe, and I have believed. You have commanded me to give Zakat from my wealth, and I have given it. All that remains is for me to prostrate to Muhammad.' Then Allah Almighty revealed: 'And when it is said to them, 'Come, the Messenger of Allah will ask forgiveness for you,' they turn their heads aside and you see them evading, while they are arrogant.'

[Qur'an 63:6] ﴿It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; Allah will not forgive them. Indeed, Allah does not guide the defiantly disobedient people.﴾

[Qur'an 63:7] ﴿They are the ones who say, 'Do not spend on those who are with the Messenger of Allah until they disperse.'﴾ And to Allah belong the treasures of the heavens and the earth, but none can give except by His permission, and none can withhold except by His will. A man asked Hatim al-Asam, "Where do you get your food from?" So he recited, ﴿And to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand.﴾ Al-Junaid said, "The treasures of the heavens are the unseen, and the treasures of the earth are the hearts, and He is the knower of the unseen and the turner of hearts." Al-Shibli, may Allah have mercy on him, used to say, "And to Allah belong the treasures of the heavens and the earth, so where are you going?"

[Qur'an 63:8] ﴿They say, 'If we return to Medina, the more honorable will surely expel therefrom the more humble.' But to Allah belongs honor, and to His Messenger, and to the believers, but the hypocrites do not know.﴾ The honor of Allah the Exalted is His power over all, and the honor of His Messenger is the manifestation of his religion over all religions, and the honor of the believers is their victory over their enemies while they are in the state of strength. It was said that the honor of Allah is His sovereignty. Allah the Exalted said, ﴿There sovereignty belongs to Allah, the Truth.﴾ [Surah al-Kahf: 44] The honor of the

Messenger is sufficiency. Allah the Exalted said, ﴿Verily, We are sufficient for you against the mockers.﴾ [Surah al-Hijr: 95] The honor of the believers is elevation and protection. Allah the Exalted said, ﴿And you are the most elevated, if you are believers.﴾ [Surah Ali ʻImran: 139] And Allah the Exalted said, ﴿And He was ever kind to the believers.﴾ [Surah al-Ahzab: 43] It was said that the honor of Allah is His lordship, the honor of the Messenger is his prophethood, and the honor of the believers is their worship. Ja'far al-Sadiq, may Allah have mercy on him, used to say, "Who is like me while the Lord of the Throne is worshipped by me? Who is like me while you are for me?"

It is said: The glory of Allah Almighty is five: the glory of sovereignty and eternity, the glory of greatness and pride, the glory of generosity and giving, the glory of exaltation and richness, and the glory of majesty and splendor.

And the glory of the Messenger is five: the glory of precedence and initiation, the glory of calling and summoning, the glory of the truthfulness that is consistent with the prophets, the glory of selection and choosing, and the glory of appearing before enemies.

And the glory of the believers is five: the glory of delay, as mentioned in the tradition: "We are the last and the first", the glory of ease, as mentioned in ﴿And We have certainly made the Qur'an easy for remembrance﴾ [54:17] and ﴿Allah intends for you ease﴾ [2:185], the glory of good tidings, as mentioned in ﴿And give good tidings to the believers that they will have great favor from Allah﴾ [33:47], the glory of honor, as mentioned in ﴿And you are the best nation produced [as an example] for mankind﴾ [3:110], and the glory of abundance, as mentioned in ﴿But they are the majority, yet most of them are unaware﴾ [6:111].

[Qur'an 63:9] Allah says, ﴿O you who have believed, let not your wealth or your children divert you from the remembrance of Allah.﴾ The commentators say that this refers to the five daily prayers, similar to His statement, ﴿And do not let your wealth or your children divert you from the remembrance of Allah﴾ [24:37] ﴿And whoever does that - then those are the losers.﴾

[Qur'an 63:10] ﴿And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, 'My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.'﴾ The word "La" (no) may or may not be included in the sentence, in which case the meaning would be either a wish or a question. "For a close deadline" means similar to how I have delayed in this world. "So I would be truthful" means to give charity and purify my wealth, "and be among the righteous believers." This is similar to the statement in Surah Ar-Ra'd: ﴿And of their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.﴾ (13:38) This was the statement of Mujahid and a group of scholars.

They said that this verse was revealed regarding the hypocrites. It was also said that righteousness here refers to the obligation of Hajj. The verse was revealed regarding the believers. Ad-Ḍaḥāk and 'Aṭā' reported from Ibn ʿAbbās (may Allah be pleased with him) that whoever dies with wealth without paying Zakat or without performing Hajj, they will ask for a return when they die. They said, "O Ibn ʿAbbās, fear Allah, for we only see the unbelievers making such requests." He replied, "I will recite to you a verse from the Qur'an." Then he recited this verse up to the phrase, "so I would be truthful and be among the righteous." He said, "Perform Hajj."

(1)[3147] Ibn Fanjawayh Ad-Dinawari informed us, Ibn Hamdan reported to us,

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(1) **[3147] The assessment of the reliability of the chain of transmitters:** Its chain of transmission is weak due to the condition of Yaḥyā ibn Abi Hayyah, and its weakness is due to the frequent fabrication of narrations by him. Moreover, it is not valid for Ad-Ḍaḥāk to hear from Ibn 'Abbās, as it is cut off, as mentioned by Ibn Kathir in his book " Tafsir al-Qur'an al-'Azim " 14/16.

The authentication of Ḥadīth:

- The narration is attributed to Ibn 'Abbās, and it is reported as "Mawquf" (stopped) and "Marfu'" (raised). It is reported by Al-Tirmidhī in his book "Tafsir", in the chapter "And from Surat Al-Munafiqun" (3316), Ibn Zanjawayh in "Al-Amwal" 2/780, Al-Ṭabarī in "Jami' al-Bayan" 28/118 through the way of Abi Jannab Al-Kalbī, from Ad-Ḍaḥāk, who reported it as "Mawquf".
- It is also reported by Abd ibn Humaid in "Al-Muntakhab" (p. 231), and through his chain, Al-Tirmidhī narrated it in his book "Tafsir", in the chapter "And from

Ibn Sahlawayh reported to us, Salama reported to us, ʿAbd al-Razzāq reported to us, Al-Thawri reported to us from Yaḥyā ibn Abi Hayah, from Ad-Ḍaḥāk, from Ibn ʿAbbās (may Allah be pleased with him) who performed Hajj with the first verse.

The reciters differed in the wording of the phrase "so I would be truthful and be among the righteous." Abu Amr and Ibn Muhsin read "and be among the righteous" with the letter "waw" and the letter "nun" is to be understood as the response to the wish or question. Or it can be understood as a question with the letter "fa." Abu Amr said, "The 'waw' was omitted from the Qur'an as an abbreviation, just as it was omitted from the word 'kaliman.' The original is with the 'waw'." Al-Farra said, "I have seen in some manuscripts of Abdullah, 'so they said' without the 'waw.' The recitation with this wording is also correct."

(1)[3148] Narrated by Hajjaj from Hārūn, who reported from 'Ubay ibn

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Surat Al-Munafiqun" (3316), and it is reported by Ibn Mardawih, Ibn Abi Hatim, Al-Ṭabarānī, and Ibn Muthir as mentioned in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/340 through the way of Abi Jannab as "Marfu"".

- Abu Isa Al-Tirmidhī said after narrating the Ḥadīth: "Sufyan bin 'Uyaynah and others have narrated this Ḥadīth from Abi Jannab, from Ad-Ḍaḥāk, from Ibn 'Abbās with the wording: 'And it was not elevated.' This narration is stronger than the one reported by ʿAbd al-Razzāq, where the narrator's name is mentioned as Yaḥyā ibn Abi Hayyah, who is not considered strong in the field of Ḥadīth."
- Al-Mubarakpuri in his book "Tuhfat al-Ahwadhi" 9/222, commenting on Al-Tirmidhī's words, said: "This Mawquf (stopped) narration is stronger than the Marfu' one and is not considered strong, which means it is stronger of the two weak narrations."
- It should be noted that Ibn Kathir, after mentioning the hadith, stated: " Ad-Ḍaḥāk's narration from Ibn 'Abbās is cut off."

(1) **[3148] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is discontinuous.

The authentication of Ḥadīth:

- This recitation is attributed to Al-Faraa in "Ma'ani Al- Qur'an" (3/160) by Ibn Mas'ud, and to Al-Nahhas in "I'rab Al- Qur'an" (4/437), Ibn Khalawayh in "I'rab Al-Qira'at Al-Saba'" (2/369), and Abu Ibn Ka'b and Ibn 'Atiya in "Al-Muhrar Al-Wajeez" (5/315-316). It is also attributed to Abu (Wa Akun) and Al-Qurtubi in "Al-Jami' Li-Ahkam Al- Qur'an " (18/131), and to Abū Ḥayyān in "Al-Bahr Al-Muhit" (8/271).
- Regarding the recitation of Abu (Wa Akun), it is mentioned in "Al-Sab'a" by Ibn Mujahid (p. 637), "Al-Taysir" by Al-Dani (p. 171), and "Al-Nashr Fi Al-Qira'at Al-Ashar" by Ibn Al-Jazari (2/388). The majority of scholars, including Ibn Kathir, Nafi', Ibn 'Amir, 'Asim,

Ka'b and Abdullah ibn Masʿūd regarding the verse ﴿And I will be among the righteous﴾ in Surah Ash-Shu'ara' [26:83]. Some read it with the conjunction "waw" "wa-akūn") and others read it with the jussive mood "(Wa-akun) as an attachment to the statement "So I may be truthful" if it did not have the "waw". This is because the statement "So I may be truthful" would be in the jussive mood if it did not have the "waw". Abū 'Ubayd chose the jussive mood, and he cited three reasons for his choice:

The first reason is that he saw it written in the copy of the Qur'an that was compiled by 'Uthman, and then all other copies agreed with that version. The second reason is the consensus of the majority of reciters in different regions. The third reason is that they found a clear and correct solution for it in Arabic language that is known to scholars. This solution is that the word "wakun" would be connected to the word "Asdaq" before the "waw" enters. They found a similar example of this usage in ancient Arabic poetry, such as the statement of the poet who said:

"So test me with your weapons so that I may make amends with you and lure you to my intentions."

He used "wastadrija" in the same way that "wakun" would be used as an attachment to "Asdaq" before the "waw" enters.

[Qur'an 63:11] ﴿And Allah does not delay a soul when its time has come. And Allah is acquainted with what you do.﴾ Recited with a (ya) by Asim through the narration of Yahya from Abu Bakr from him, and also by Hammad. And others recite it with a (ta).

Hamzah, and Al-Kisa'i, agreed upon it. Ibn Mujāhid mentioned them in "Al-Sab'a."

- As for the guidance for this recitation, whoever is certain about it should stick to it when connecting it to a word that comes before the letter "fa." This is because the word before it is in the jazm form (vowel-less), as it is a response to a wish, and the response to a wish, when it doesn't contain "fa" or "wa," is in the jazm form because it is not mandatory. It is in the present tense and is a condition and its response. Therefore, it is in the jazm form just as the response to a condition is in the jazm form because it is not mandatory, and it can happen or not.
- Refer to "Ma'ani Al- Qur'an " by Al-Faraa (1/86), "Al-Hujjah" by Ibn Zanjalah (p. 710), and "Al-Kashf 'An Wajh Al-Qira'at" by Maki (2/323).

Surah At-Taghabun (Mutual Deception)

Makki, except for the verse: ﴿O you who have believed, indeed, among your wives﴾ [Qur'an 64:14]. It consists of 170 letters, 241 words, and 18 verses.

(1)[3149] Abū Al-Ḥusayn Al-Khabbazī Al-Muqri informed us, Abū Al-Shaykh Al-Hafiz informed us, Abū Dāwūd Sulaiman ibn Ahmad ibn Al-Walid informed us, Salama ibn Shabib informed us, Al-Walid ibn Al-Walid Al-Dimashqi informed us, from ʿAbd al-Raḥmān ibn Thawban, from 'Aṭā', from Abdullah ibn Amr (may Allah be pleased with them) who said: The

(1) **[3149] The assessment of the reliability of the chain of transmitters:**

- Its attribution is weak, and it includes Al-Walid ibn Al-Walid, who was abandoned by a group, and ʿAbd al-Raḥmān ibn Thabit ibn Thawban, who is truthful but prone to error.

The authentication of Ḥadīth:

- The Ḥadīth relies on ʿAbd al-Raḥmān ibn Thabit narrating from Ata', who narrated from Abdullah ibn Amr ibn Al-Aas.
- Two narrators reported it from him:
- 1- Al-Walid ibn Al-Walid Al-Damashqi, who narrated from ʿAbd al-Raḥmān.
- It was reported from this route by Al-Musannaf, Ibn Hibbān in Al-Majruheen (3/81-82), Al-Ṭabarānī in Al-Mu'jam Al-Awsat (2/212), Ibn Asakir in Tarikh Dimashq (63/150), and Ibn Mardawaih as stated in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī (6/342).
- Ibn Kathir said in his " Tafsir al-Qur'an al-'Azim " (14/17) after mentioning it from this route: "It is very strange, in fact it is denounced."
- Al-Haythami said in his Majma' Al-Zawa'id (6/311): "It includes Al-Walid bin Al-Walid, who was trusted by Abu Hatim, Ibn Hibbān, and abandoned by a group, and the rest of its narrators are trustworthy. Al-Suyūṭī mentioned it in Al-Lulu' Al-Masnu'ah (1/98) and said: 'It is fabricated.'"
- 2- Bakr ibn Amr Al-Ma'afiri, who narrated from ʿAbd al-Raḥmān.
- It was reported from this route by Al-Bukhāri in Al-Tarikh Al-Kabir (1/445) as Mawquf (stopped). Al-Bukhāri's sheikh in this route, Al-Aswad bin Khayr Abu Khayr Al-Misri, was not trusted by anyone except Ibn Hibbān.
- In conclusion, this Ḥadīth is not authentic as previously mentioned. Ibn 'Atiyya mentioned in his Al-Muharrar Al-Wajiz (5/317) the following: "Al-Tha'labi mentioned from Ibn ʿUmar that the Prophet (PBUH) said: 'There is no newborn...' and he mentioned the Ḥadīth." Ibn Ashur quoted this from Ibn 'Atiyya in his Al-Tahrir Wa Al-Tanwir (28/258).

Messenger of Allah (PBHU) said: **"No newborn is born except that upon the top of its head is written five verses from the beginning of Surah At-Taghabun."**

(1)[3150] Naqil ibn Raqqam informed us, Abdullah ibn Ahmad ibn Muḥammad informed us, Amr ibn Muḥammad informed us, Asbat ibn Al-Yasa informed us, Yaḥyā ibn Abdullah Al-Sulami informed us, Abū Asimah Nuh ibn Abi Maryam informed us, from Ali ibn Zaid, from Zirr ibn Hubaysh, from Ubay ibn Ka'b (may Allah be pleased with him) who said: The Messenger of Allah (PBHU) said: **"Whoever recites Surah At-Taghabun, sudden death will be repelled from him."**

[Qur'an 64:1-2] Allah, the Exalted, said: ﴿In the name of Allah, the Most Gracious, the Most Merciful. Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs the dominion, and to Him belongs the praise, and He is over all things competent. It is He who created you, and among you is the disbeliever and among you is the believer. And Allah, of what you do, is Seeing.﴾ [Qur'an 64:1-2]

Scholars have differed on the ruling of this verse:

Some scholars said: Indeed, Allah created the creation as believers and disbelievers. Ibn ʿAbbās (may Allah be pleased with him) said: Allah, the Exalted, began the creation of Adam's offspring as believers and disbelievers, then He will return them on the Day of Resurrection just as He began their creation, as believers and disbelievers. They argued with the hadith of the truthful and trusted one. And His saying: "The fortunate one is he who is fortunate in his mother's womb, and the wretched one is he who is wretched in his mother's womb."

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(1) **[3150] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is very weak, and its content is fabricated. Amr ibn Muḥammad and those besides him were not found, while the sub-narrators are acceptable. However, if a particular narrator is singled out, his narration is not accepted. Nuha ibn Abi Maryam is accused of lying, and Ali ibn Zaid ibn Jad'an is insignificant.
- The chain of narrators has been repeatedly mentioned before the first verse of Surah Al-Munafiqun.

(1)[3151] Abdullah ibn Hamid al-Isfahani informed us, Abū Bakr Ahmed ibn Muḥammad ibn Yaḥyā al-Obaidi from Bushang, Ahmad ibn Najdah ibn al-Aryan narrated to us, al-Himmani narrated to us, Ibn al-Mubarak narrated to us from Ibn Luhay'ah, Bakr ibn Suwaidah narrated to me, from Abū Tamim al-Jayshani, from Abū Dhar (may Allah be pleased with him), from the Messenger of Allah (PBUH) who said: "When the semen stays in the womb for forty nights, an angel descends and shapes it, then Allah sends him a message: Is it male or female? And your provision and your term. Then the angel writes down these things and leaves. And Abū Dhar (may Allah be pleased with him) recited five verses from Surah at-Taghabun.

(2)[3152] Abdulkhaliq ibn Ali ibn Abdulkhaliq al-Fami informed us, Abū Bakr

(1) **[3151] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators is weak due to the condition of Al-Hamani, who is Yahya ibn Abdulhamid and accused of fabricating Ḥadīth. However, the content of the narration is authentic, as mentioned in the chain of narrators.
- The Ḥadīth has been transmitted through several chains and is based on Abdullah ibn Lahi'ah from Bakr ibn Suwaidah from Abu Tamim Al-Jayshani from Abu Dharr Al-Ghifari.
- Four people narrated it from Ibn Lahi'ah: The author narrated it through Abdullah ibn Al-Mubarak's chain, Abdullah bin Wahb in "Al-Qadr" (p. 149), Al-Ṭabarī in "Jami' Al-Bayan" 28/119-120 through the chain of Hasan ibn Musa, and Al-Faryabi in "Al-Qadr" as mentioned in "Fath Al-Bari" 11/479 through the chain of Qutaibah ibn Saeed. All four narrators narrated it from Ibn Lahi'ah.
- The narration through Ibn Wahb's chain is the most authentic. Therefore, the Ḥadīth is authentic, and even though Ibn Lahi'ah is a fabricator, he declared the narration to be authentic. Besides, the narrator who narrated it from him is from the Abadilah, and many scholars have accepted their narrations from him.
- Abd ibn Humaid, Ibn Mandah, Ibn Abi Hatim, and Ibn Mardawayh have reported this hadith from Abu Dharr, as mentioned in "Ad-Durr Al-Manthur" by As-Suyuti 6/342-343.

(2) **[3152] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators is very weak due to the status of Nasr bin Tarif, who is agreed upon to be abandoned according to Ibn Adi, Al-Dhahabi, and Dawud bin Al-Fadl. They said: "He is abandoned, hardly known, but his text is good."
- **The authentication of Hadith:**
- Hadith: Narrated by Najiah bin Ka'b from Ibn Mas'ud.
- It was narrated by two narrators from Najiah:
- 1- Abu Ishaq Al-Sab'i, recorded by Ibn 'Asakir in "Tarikh Dimashq" 63/180, 181, 182, and Al-Lalakai in "Sharh Usul Al-I'tiqad" 3/633 through the route of Abdul

ibn Khanb informed us, Ibrahim ibn Ismail al-Suti narrated to us, Dāwūd ibn al-Fadl narrated to us, Nasr ibn Tareef informed us, Qatadah narrated to us, from Abū Ḥasan al-Araj, from Najiyah ibn Ka'b, from Abdullah ibn Masʿūd (may Allah be pleased with him) who said: The Messenger of Allah (PBUH) said, "Pharaoh was created as an unbeliever in his mother's womb, while Yaḥyā ibn Zakariya was created as a believer in his mother's womb." The Prophet (PBUH) also said: "The boy whom Al-Khidr killed was created on the day he was created as an unbeliever." Allah also said: ﴿And they do not give birth except to an ungrateful disbeliever﴾ [Noah: 27].

Others said: Allah created the creation, then they became believers or unbelievers. They said: The matter is complete when Allah said: "It is He who created you" then described them saying, "So among you is the disbeliever, and among you is the believer." This is similar to His saying: ﴿And Allah has created every creature from water; and of them there are some that creep on their bellies, and some that walk on two legs﴾ [An-Nur: 45]. They said: Allah created them and walking is their action, and this is the view of Ḥusayn ibn al-Fadl. They said: If Allah created them as believers and unbelievers, He would not have described them by their actions in His saying: "So among you is the disbeliever, and among you is the believer." Disbelief is the action of the disbelievers and belief is the action of the believers.

﴿They argued by citing the verse of Allah: 'The nature made by Allah in which He created mankind﴾ [Surat Ar-Rum: 30], and by saying: 'Every newborn is born on the innate disposition,' and reporting about their Lord: 'I have created all My servants upright,' and similar reports.

Then they differed in interpreting it:

Abū Al-Jawza' narrated from Ibn ʿAbbās who said: 'Some of you are believers and some are disbelievers.' And Abū Sa'īd Al-Khudri said: 'Some of

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Aziz bin Abdullah bin Wahb Al-Qurashi, from Shu'bah, from Abu Ishaq.

- And Abdul Aziz was mentioned as a speaker in it as stated in "Mizan Al-I'tidal" by Al-Dhahabi 2/63.
- Refer to "Silsilah Al-Ahadith Al-Sahihah" by Al-Albani 4/447.

you are disbelievers in this life but will be believers in the afterlife, and some of you are believers in this life but will be disbelievers in the afterlife.' And Ad-Ḍaḥāk said: 'Some of you are disbelievers in secret but believers in public, like the hypocrites, and some of you are believers in secret but disbelievers in public, like Ammar and his family, may Allah be pleased with them.' And 'Aṭā' Ibn Abi Rabah said: 'Some of you are disbelievers in Allah but believers in the stars, and some of you are believers in Allah but disbelievers in the stars, meaning in matters related to weather.' And Al-Zajjaj -and this is the best thing that has been said about it- said: 'He who created you is the One who made you disbelievers if you disbelieve in Him - which is the view of the people of eternity and nature - and some of you are believers in Him, which means that Allah created you with that faith.'

The statement regarding the ruling of this verse and its meaning, which is the consensus of the majority of the ummah, the imams, and the scholars of the Sunnah, is that Allah created the disbeliever and his disbelief as an action and a result of his own deeds, and created the believer and his faith as an action and a result of his own deeds. The disbeliever chooses to disbelieve after Allah has created him, because Allah has decreed that for him and has knowledge of it, and the believer believes and habituates faith after Allah has created him, because Allah willed it for him, decreed it for him, and has knowledge of it. It is not permissible for anything to exist in either of them other than what Allah has decreed and has knowledge of, because the existence of what is beyond what is possible is impotence, and the existence of what is beyond what is known is ignorance. Both of these are not appropriate for Allah Almighty and are not permissible for Him. Whoever takes this path is safe from predestination and determinism, and has reached the truth, like the saying of Labid:

'O observer of religion, what is the matter?

There is neither predestination nor determinism.'"

(1)[3153] Abū Ali Zaher ibn Ahmed Al-Sarakhsi Al-Faqih informed us, Ali ibn Abdullah ibn Mubashir Al-Wasiti said: Ahmad ibn Manṣūr Al-Ramadi informed us, he said: I heard Sillan saying: "A Bedouin arrived in Basra and was asked: 'What do you say about predestination?' He replied: 'The matter is fraught with doubt and disagreement among people. Therefore, it is incumbent upon us to return any ruling that we find difficult back to what was previously known from his knowledge.'"

[Qur'an 64:3-4] Allah says: ﴿He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final goal. He knows what is in the heavens and the earth, and He knows what you conceal and what you reveal, and Allah is the Knower of what is within the hearts.﴾

[Qur'an 64:5] ﴿Has there not come to you the news of those who disbelieved before? So they tasted the bad consequences of their deeds, and for them is a painful punishment.﴾

[Qur'an 64:6] ﴿That (punishment) is because there came to them their messengers with clear evidences, but they said: 'Shall mere mortals guide us?' So, they disbelieved and turned away, and Allah was not in need (of them). And Allah is Rich (Free of all needs), Worthy of all praise.﴾

[Qur'an 64:7] ﴿Those who disbelieve claim that they will not be resurrected. Say, 'Yes, by my Lord, you will definitely be resurrected; then you will be informed of what you did. And that is easy for Allah.'﴾

[Qur'an 64:8] ﴿So believe in Allah, His Messenger, and the light which We have sent down, which is the Qur'an. And Allah is aware of what you do.﴾

[Qur'an 64:9] ﴿On the Day of Gathering, [which is] the Day of Mutual Deception. And whoever believes in Allah and does righteous deeds - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.﴾

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(1) **[3153] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators is strong to Sillan, but Sillan is unknown to me.
- **The authentication of Hadith:**
- Mentioned by Al-Qurtubi in "Al-Jami' li Ahkam Al-Qur'an" 18/133.

In Verse 9, there are different readings for the word "Yawm" (day). The majority of readers pronounce it with a "ya" sound, which gives the meaning of "the Day of Gathering". However, some readers pronounce it with a "noon" sound, which gives the meaning of "the Day of Recompense".

Additionally, the word "Tughabun" (Mutual Deception) is derived from "Ghban", which means loss or deprivation. So, the Day of Mutual Deception refers to the day when people will realize what they have lost by not believing in Allah and doing good deeds. The narration mentioned in brackets is a Ḥadīth (a saying of Prophet Muhammad PBHU) about how believers will see their places in Hellfire and be thankful for being saved from it, while disbelievers will see their places in Paradise and regret their disbelief and bad deeds. Finally, the last sentence in Verse 9 can be read differently depending on the regional dialect of Arabic.

In the interpretation of Al-Taghabun (The Mutual Loss and Gain), it was reported from the Messenger of Allah (PBUH):

(1)[3154] Al- Ḥusayn ibn Muḥammad informed us, Musa ibn Muḥammad ibn Ali narrated to us, Abdullah ibn Muḥammad ibn Sinan narrated to us,

(1) **[3154] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators is flawed.
- It includes Abdullah bin Muhammad bin Sinnan, Abu Umayyah bin Ya'la Al-Thaqafi who are abandoned, and Musa bin Muhammad, whom I did not find.
- As for the Hadith, it is authentic.
- **The authentication of Hadith:**
- Narrated by Al-Bukhari in the book of Al-Riqaq, chapter of the description of Paradise and Hellfire (6569), and by Ahmad in "Al-Musnad" 2/541 (10980), and Al-Baghawi in "Sharh Al-Sunnah" 15/200, all through the route of Abu Al-Zinad from Al-A'raj, from Abu Hurairah with its meaning.
- It was also narrated by Ibn Majah in the book of Al-Zuhd, chapter of the description of Paradise (4268) through the route of Muhammad bin 'Amr bin 'Ata', from Sa'id bin Yasar, from Abu Hurairah with its meaning, and its chain of narrators is authentic, as stated by Al-Hafiz in "Fath Al-Bari" 11/442.
- And Ibn Majah also narrated it in the book of Al-Zuhd, chapter: Description of Paradise (4341) through the route of Al-A'mash, from Abu Salih, from Abu Hurairah, with its meaning, and its chain of narrators is authentic, as stated by Al-Hafiz 11/442, and Al-Busiri in "Al-Zawaid" 2/350, and he added on the condition of the two sheikhs.

Kathīr ibn Yaḥyā narrated to us, Abū Umayyah ibn Yaʿlā Al-Thaqafi informed us, Sa'īd ibn Abi Sa'īd Al-Maqburi narrated to us from Abū Hurairah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said: "No believer enters Paradise except that his place in the Fire is shown to him, had he been disobedient, he would have shown more gratitude. And no disbeliever enters the Fire except that his place in Paradise is shown to him, had he been obedient, he would have shown more regret."

The interpreters said: "Al-Mughboon" refers to those who lost their families and homes in Paradise. On that day, the unbelief of every disbeliever will be evident due to their abandoning of faith, and the shortfall in doing good deeds by every believer will be evident. The verse ﴿And whoever believes in Allah and does righteous deeds, He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, abiding therein eternally﴾ was recited with a "noon" sound by the people of Medina and Sham in this verse and in the one following it. The remaining recited it with a "ya" sound. ﴿That is the great attainment.﴾

[Qur'an 64:10] ﴿And those who disbelieve and deny Our signs, they are the companions of the Fire, abiding eternally therein; and how wretched is the destination.﴾

[Qur'an 64:11] Allah's saying ﴿No disaster strikes except by permission of Allah﴾ indicates His will and decree. ﴿And whoever believes in Allah﴾ and believes that no calamity can befall him except by Allah's permission, ﴿He will guide his heart﴾ and grant him certainty, until he knows that whatever has befallen him was not meant to miss him and whatever missed him was not meant to befall him. This was said by Ibn Abbas, may Allah be pleased with him.

(1)[3155] Abdullah ibn Hamid narrated to me, that Al- Ḥassān ibn Ya'qoub

(1) **[3155] The assessment of the reliability of the chain of transmitters:**
- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise, but Al-A'mash is known for tadlis and has some weakness in his narrations.

The authentication of Ḥadīth:
- The hadith was narrated from Al-A'mash through four routes: Ahmad ibn Bashar,

informed us, that Abū Isḥāq Ibrahim ibn Abdullah told us, that Waki' informed us, from Al-A'mash, from Abū Thubyan who said: "We used to present the Mus'haf to 'Alqamah ibn Qays and he passed by this verse: ﴿No disaster strikes except by permission of Allah, and whoever believes in Allah, He will guide his heart.﴾ So we asked him about it and he said: 'It refers to a man whom a calamity befalls, he knows that it is from Allah and he is pleased and submits to it.'"

Abū Bakr Al-Warraq said: "Whoever believes in Allah during times of blessings and prosperity, knows that it is from Allah's bounty, and He will guide his heart to gratitude. And whoever believes in Allah during times of hardship and adversity, knows that it is from Allah, and He will guide his heart to patience and contentment."

And Abū 'Uthman Al-Hiri said: "Whomever truly believes will guide his heart to follow the Sunnah."

There is a difference in the way the verse is recited: The majority of reciters pronounce the words "يَهْدِي قَلْبَهُ" with a fatha on the ya and ba, while Abu Ubayd and Abu Hatim choose to pronounce it with a kasra. As-Sulami recites it with a sukun on the ya and ba and a fatha on the verb. Ṭalḥah ibn Muṣarrif recites it with a nun instead of the ya and a fatha on the ba for emphasis.

(1)[3156] Ibn Fanjawayh narrated to me, that Ahmed ibn Ja'far ibn Hamdan ibn Abdullah informed us, that Ahmed ibn Al-Faraj Al-Muqri' informed us, that Abu Amr Al-Muqri' informed us, that Abū Ammar informed us, that

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Yaḥyā ibn 'Isa, and Al-Thawri from two different paths. All of them were mentioned by Al-Ṭabarī in "Jami' al-Bayan" 28/123. It was also narrated by 'Abd ibn Humaid, Ibn Mandhur, and Al-Bayhaqī in "Shu'ab al-Iman" through 'Alqamah as mentioned in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/344.

(1) **[3156] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak due to the weakness of Ahmad ibn Al-Faraj and the unknown status of the narrator reporting from 'Ikrimah and Sahl.

The authentication of Ḥadīth:

- The Ḥadīth can be found in "Al-Muhtasib" by Ibn Jinni 2/323, "Al-Jami' li Ahkam al-Qur'an" by Al-Qurtubi 18/140, "Al-Bahr al-Muhit" by Abū Ḥayyān 8/235, and "Al-Durr al-Masun" by Al-Samhudi Al-Halabi 10/349.

Sahl ibn Musa Al-Aswari told me, that he heard ‘Ikrimah recite the verse as “And whoever believes in Allah, his heart is at peace.”

“Peace” here means calmness and tranquility. And Mālik ibn Dinar recited it as ﴿Yahda qalbahu﴾ with an alif instead of a hamza. ﴿And Allah is Knowing of all things.﴾

[Qur’an 64:12] ﴿Obey Allah and obey the Messenger, but if you turn away, then the duty of Our Messenger is only to convey the message clearly.﴾

[Qur’an 64:13] ﴿Allah - there is no deity except Him. And upon Allah let the believers rely.﴾

[Qur’an 64:14] The saying of Allah, ﴿O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them.﴾ This was revealed concerning a group of people who intended to migrate, but their wives and children prevented them from doing so. Ibn Abbas said, “A man would embrace Islam and when he intended to migrate, his family and children would prevent him and say, ‘We implore you by Allah, do not go and leave us behind with no family or property. We have already endured your Islam, we cannot bear your separation.’ Some people would be persuaded and choose to stay, while others would migrate. And when those who migrated saw that the people had gained understanding of the religion, they wished to punish those who had prevented them from migrating. There were also those who did not obey their families and would argue with them about leaving. They would say, ‘If Allah brings us together again, I will certainly be in a better position than you.’ So Allah revealed this verse.”

Aṭā’ ibn Yasār and Aṭā’ al-Khurasani said that this verse was revealed concerning ‘Auf ibn Mālik al-Ashja’i, who had a family and children. When he intended to go for jihad, they would cry and beg him not to leave them, saying, “Who will take care of us?” So Allah revealed this verse, warning against being influenced by family members and children to disobey Allah, and to be aware of their negative influence. However, if you forgive them and pardon them and overlook their faults, then do so, and do not punish them

for their opposition, and do not delay migration, for Allah is Forgiving and Merciful.

[Qur'an 64:15] ﴿Your wealth and your children are but a trial﴾ - a test that can lead you to earn from unlawful means and prevent you from doing what is right. Al-Qutaybi said: "Fitnah (trial) can also mean 'enticement.' It is said, 'so-and-so was tempted by so-and-so,' meaning that they were infatuated with them." The wise say that the mention of spouses and children in this verse is to emphasize their hostility towards them, not that they are all enemies. The word "min" (from) is not mentioned in this verse because it is not devoid of trial and the heart can become preoccupied with them. Abdullah ibn Masʿūd said: "None of you should say, 'O Allah, I seek refuge in You from trials,' for there is no one among you who turns to wealth, family, or children without being exposed to trial. Instead, let him say, 'O Allah, I seek refuge in You from the misleading aspects of trials.'"

(1)[3157] Ibn Fanjawayh informed us that ʿUmar ibn al-Khaṭṭāb told us

(1) **[3157] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, there are some individuals that I could not find, and some that I could not verify. However, its text is authentic and established through various sources.

The authentication of Ḥadīth: As for the Ḥadīth, it is confirmed through various sources, and its chain of transmission goes back to Al- Ḥusayn ibn Waqid who narrated from Abdullah ibn Buraida who narrated from his father Buraida ibn Al-Haseeb. It was narrated from Ibn Waqid by four individuals:

1. Zaid ibn Al-Habbab, and the author cited it from him here. It was also narrated by Ahmad in his book "Al-Musnad" (5/354, 22995), and in "Fada'il al-Sahaba" (2/966) by Ibn Abi Shaybah, and by Abu Dāwūd in his book "Salah" under the chapter of the Imam interrupting the sermon to address an issue (1109), and by Ibn Mājah in his book "Al-Libas" under the chapter of men wearing red (3600), and by Ibn Khuzaymah in his book "Sahih" (2/355), and by Ibn Hibbān in his book "Sahih" as cited in "Al-Ihsan" (13/402), and by Al-Bayhaqī in his book "Al-Sunan Al-Kubra" (6/165). All of them narrated it through the chain of Zaid ibn Habbab.

- The chain of transmission is good regarding the status of Zaid ibn Habbab, as he is truthful.

2. Ali ibn Al- Ḥusayn ibn Waqid: It was cited by Al-Tirmidhī in his book "Al-Manaqib" under the chapter of the virtues of Al- Ḥasan and Al-Hussein (3774), and by Ibn Hibbān in his book "Sahih" as cited in "Al-Ihsan" (13/403), and by Al-Hakim in his book "Al-Mustadrak" (1/287), and by Al-Bayhaqī in his book "Al-Sunan Al-Kubra" (3/218), and by Al-Baghawi in his book "Ma'alim Al-Tanzil" (8/143). All of them narrated it through the chain of Ali ibn Al- Ḥusayn who narrated from his father.

that Abdullah ibn Al-Fadl told us that Abū Khaythamah told us that Zaid ibn Hubab told us that Al- Ḥusayn ibn Waqid, the judge of Marw, told me that Abdullah ibn Buraydah narrated from his father who said: "The Messenger of Allah (PBHU) was delivering a sermon when Ḥasan and Ḥusayn came wearing two red shirts and stumbling. So, the Prophet (PBHU) descended from the pulpit, took them and placed them on his lap in his room next to the pulpit and said: "Allah speaks the truth, 'Your wealth and your children are but a trial.' I saw these two boys and could not resist waiting for them," then he resumed his sermon. "And Allah has great reward with Him."

[Qur'an 64:16] ﴿So fear Allah as much as you are able﴾ - this verse replaces the previous one that says, ﴿Fear Allah as He should be feared﴾ [Al Imran: 102]. It has already been mentioned.

﴿Hear and obey and spend [in the way of Allah]; it is better for your souls﴾ - this verse implies that spending in the way of Allah is better for oneself. ﴿And whoever is protected from the stinginess of his soul - it is those who will be the successful.﴾ Ibn Umar said: "Being stingy is not withholding one's wealth, but it is when a person's eye covets what is not his."

[Qur'an 64:17] ﴿If you lend Allah a goodly loan, He will multiply it for you and forgive you. And Allah is appreciative and forbearing.﴾

[Qur'an 64:18]﴿He is the knower of the unseen and the witnessed, the Exalted in Might, the Wise.﴾

The chain of transmission is good, as Ali ibn Al- Ḥusayn is truthful.

3. Al-Fadl ibn Musa: It was cited by Al-Nasāʾī in his book "Al-Jum'ah" under the chapter of the Imam stepping down from the pulpit (3/108). The chain of transmission is authentic.
4. Abu Tumailah (his name is Yaḥyā ibn Wadhah): It was cited by Al-Nasāʾī in his book "Salat Al-Eidain" under the chapter of the Imam stepping down from the pulpit (3/192), and by Ibn Khuzaymah in his book "Sahih" (2/355), and by Al-Ṭabarī in his book "Jami' Al-Bayan" (28/125) with an authentic chain of transmission.

- The Ḥadīth was authenticated by Ibn Khuzaymah, Al-Hakim, and Al-Albānī in his book "Sahih Al-Jami'" (3757).
- It was also cited by others besides Ibn Marudah, as mentioned in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī (6/345).

Surat At-Talaq (Divorce)

This chapter is a Medinan Surah, consisting of 960 Arabic letters, 247 words, and 12 verses.

(1)[3158] Ibn Al-Muqri' reported to us, from Ibn Matar, from Ibn Sharik, from Ibn Yunus, from Salam, from Hārūn Ibn Kathīr, from Zaid Ibn Aslam, from his father, from Abū Umamah, from Ubayy Ibn Ka'b (may Allah be pleased with him) who said: The Messenger of Allah (PBHU) said: "Whoever recites Surat At-Talaq, he dies in the Sunnah of the Messenger of Allah (PBHU)."

In the name of Allah, the Most Gracious, the Most Merciful.

[Qur'an 65:1] ﴿O Prophet, when you [Muslims] divorce women...﴾ This Surah is also known as "Surah An-Nisa Al-Qusriyyah" (The Shortened Chapter of Women). Allah begins this chapter with addressing His Prophet (PBHU) by saying "O Prophet". Then He combines the address with the actual content by saying: "When you divorce women", and the implied address is: "Say to your nation".

This means that Allah is addressing the Prophet (PBHU) and commanding him to tell his nation that when they want to divorce their wives, they should do so during a state of purity. This is like His saying: ﴿So when you recite the Qur'an, [first] seek refuge in Allah﴾ [An-Nahl: 98]. And His saying: ﴿Then when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms﴾ [At-Talaq: 2].

It is recommended not to divorce women during their menstrual cycle, as the menstrual cycle is not counted in the period of waiting (i.e., iddah). This applies to women who have not yet been sexually intimate with their

(1) **[3158] The assessment of the reliability of the chain of transmitters:**
- Its attribution is unreliable; Zaid ibn Salem narrates from his father with unknown credibility, and Hārūn ibn Kathir is anonymous, while Salam Al-Tawil is discarded.

The authentication of Ḥadīth:
- As for the Ḥadīth, it is fabricated, and its fabrication has been repeatedly exposed.

husbands. If a man divorces his wife while she is in a state of purity and has not had intercourse with her during that time, the divorce is considered valid according to the Sunnah. However, if he divorces her during her menstrual cycle, the divorce is considered valid but not according to the Sunnah.

Sa'īd Ibn Al-Musayyib, however, was of the opinion that the divorce during menstruation does not count, as it contradicts what is commanded. This is also the opinion of the Shia.

There is a difference of opinion among scholars as to whom this verse was revealed about:

(1)[3159] Ibn Fanjawayh informed us, on the authority of ʿUbaidullah ibn Muḥammad ibn Shannaba, on the authority of Abū Al-Qasim ʿUmar ibn ʿAqabah ibn Al-Zubair Al-Ansari, on the authority of Abū ʿAbdullah Muḥammad ibn Thawab ibn Sa'id ibn Habbab Al-Kufi, on the authority of Asbat ibn Muḥammad, on the authority of Sa'īd ibn Abi ʿArubah, on the authority of Qatadah, on the authority of Anas (may Allah be pleased with him) who said, "The Messenger of Allah (PBHU) divorced Hafsah (may Allah be pleased with her), and she went to her family. Then, Allah the Almighty revealed the following verse: ﴿O Prophet,

(1) **[3159] The assessment of the reliability of the chain of transmitters:**

- Ibn Shannabah is not mentioned with any criticism or praise in his attribution, and I did not find ʿUmar ibn Aqaba, and Qatada ibn Da'ama is a liar, and he was accused of fabricating Ḥadīths.

The authentication of Ḥadīth:

- As for the Ḥadīth, it is narrated by Anas through three routes:
- 1- Qatada and from him, Sa'īd ibn Abi Aruba and from Sa'īd, three narrate it:
- A- Asbat ibn Muḥammad:
- Narrated by the author from the route of ʿUmar ibn Aqaba, and Ibn Abi Hatim, as in Tafsir al-Qur'an al-'Azim by Ibn Kathir 14/26, both from Muḥammad ibn Thawab from Asbat.
- B- Yunus ibn Abdul- A'lā:
- Narrated by Al-Tabari in Al-Jami' Al-Bayan 28/123 from Ibn Bashar from Yunus from Qatada as Mursal (incomplete chain Ḥadīth).
- C- Sa'īd ibn Amir:
- Narrated by Ibn Sa'd in Al-Tabaqat Al-Kubra 8/84 from him from Qatada as Mursal (incomplete chain Ḥadīth).

when you divorce women, divorce them for their prescribed waiting period﴾. It was said to him, 'Take her back, for she is a beautiful, obedient woman from one of your wives and will be in paradise.'"

As-Suddi said, "This verse was revealed in reference to 'Abdullah ibn 'Umar (may Allah be pleased with him and his father). He divorced his wife while she was in a state of menstruation. The Prophet (PBHU) instructed him to take her back and keep her until she was purified and experienced another menstrual cycle. Then, if he wanted, he could divorce her before having sexual intercourse with her or keep her. This is the prescribed waiting period that Allah commanded."

(1)[3160] 'Abdullah ibn Hammad informed us, on the authority of Muḥammad ibn Ya'qub, on the authority of Al-Ḥasan ibn 'Ali ibn 'Afwan, on the authority of Muḥammad ibn 'Ubaid Al-Tanafisi, on the authority of 'Ubaidullah ibn 'Umar, on the authority of Nafi', on the authority of

(1) **[3160] The assessment of the reliability of the chain of transmitters:**
- It has a sheikh that the author did not mention any criticism or praise about, and the Ḥadīth is authentic as follows.

The authentication of Ḥadīth:
- Thirteen narrate it from Abdullah ibn 'Umar, one of whom is his freed slave, Nafi Al-Madani.
- The route of Nafi':
- Narrated by Muslim in the book of divorce (1471) from the route of Abdullah ibn Numair, and Al-Nasā'ī in the book of divorce, the chapter of returning (6/212), and Ibn Mājah in the book of divorce, the chapter of the Sunnah divorce (2019) from the route of Abdullah bin Idris, and Al-Nasā'ī also, and Ibn Hibbān in his Sahih, as in Al-Ihsan 10/7 from the route of Yaḥyā ibn Sa'īd Al-Qattan, and Ibn Hibbān also, and Ad-Dāraquṭnī in Al-Sunan 4/7 from the route of Bishr ibn Al-Mufaddal, and in 4/7, 8 from the route of Sa'īd Al-Jumahi, Mutamir ibn Sulaiman, and Ibn Al-Jarud in Al-Muntakhab 2/58 from the route of Aqaba, and Ahmad in Al-Musnad 2/102 (5792), and Ibn Al-Jarud, and the author, and Al-Bayhaqī in Al-Sunan Al-Kubra 7/324 from the route of Muḥammad ibn Ubaid Al-Tanafasi.
- Seven of them narrate it from Ubaid Allah ibn 'Umar ibn Hafs Al-Adawi from Nafi' Al-Madani from Ibn Umar.
- And the statement of Ubaid Allah to Nafi': "The divorce was not pronounced, except in the route of Ibn Numair with Muslim, and the route of Al-Ḥasan ibn Affan with Al-Tanafasi with the author and Al-Bayhaqī.

Ibn ʿUmar (may Allah be pleased with them both) who said, "I divorced my wife during the time of the Prophet (PBHU) while she was in a state of menstruation. 'Umar (may Allah be pleased with him) mentioned this to the Prophet (PBHU), who said, 'Order him to take her back and keep her until she is purified and experiences another menstrual cycle. Then, if he wants, he can divorce her before having sexual intercourse with her or keep her. This is the prescribed waiting period that Allah commanded.' I asked Nafi', 'How many times did you divorce her?' He replied, 'Only once.'"

Al-Muqatil and Al-Muqatil ibn Sulayman said that this verse was revealed in reference to 'Abdullah ibn 'Amr ibn Al-'As, 'Amr ibn Sa'īd ibn Al-'As, Tufayl ibn Al-Harith, and 'Utba ibn Ghazwan.

(1)[3161] Abdullah ibn Hamid told us that Ahmed ibn Abdullah Al-

(1) **[3161] The assessment of the reliability of the chain of transmitters:**

- In its chain of transmission, the author of the book did not mention any criticism or praise regarding the reliability of the narrator. While Yazīd Al-Dalani, and Abu Khalid Al-Asadi Al-Kufi, were accused of fabricating narrations, it is more likely that the Ḥadīth was not actually narrated by them. Allah knows best. However, the text of the Ḥadīth is considered authentic, as follows:

The authentication of Ḥadīth: This Ḥadīth is narrated from Abu Musa by two narrators:

1- Hamid ibn ʿAbd al-Raḥmān:

- The author narrated this Ḥadīth through the route of Uthman ibn Abi Shaybah and Abū Bakr ibn Abi Shaybah in "Al-Musnad", as well as in "Al-Matalib Al-Aaliya" (2/209), and Al-Ṭabarānī in "Al-Mu'jam Al-Awsat" (4/195), and in "Al-Mu'jam Al-Kabir" as found in "Majma' Al-Zawaid" (4/336), through the route of Ismaeel Al-Suddi. It was also narrated by Al-Ismaeeli in "Mu'jam Al-Shuyukh" (1/469), and Al-Bayhaqi in "Al-Sunan Al-Kubra" (7/323), through the route of Mālik ibn Ismail. All of them narrated it from Abdul Salam ibn Harb, from Yazīd Al-Dalani, from Abu Al-Alaa Al-Oodi, from Hamid ibn Abi Musa. Al-Ṭabarānī mentioned in Al-Awsat: "This Ḥadīth was only narrated from Yazīd Al-Dalani by Abdul Salam ibn Harb." Ah.
- I say: Abdul Salam is trustworthy, so his singularity does not harm the authenticity of the Ḥadīth.
- Al-Haythami said in "Majma' Al-Zawaid" (4/336): "Its narrators are trustworthy." Ah.

2- Abū Burdah ibn Abi Musa Al-Ash'ari, who narrated it from Abu Ishaq Al-Sabee'i. Abu Isḥāq Al-Sabee'i narrated it from two narrators:

- A- Sufyan Al-Thawri, who narrated it from two narrators:

1. Mua'mal ibn Isma'il: Ibn Mājah narrated it in his book "Al-Talaq" (2017) from

Muzani informed us, who was told by Al-Hadrami, who was told by ʿUthman, who was told by Abdul Salam ibn Harb, who heard it from Yazīd Al-Dalani, who heard it from Abū al-ʿAlāʾ Al-Oodi, who heard it from Humaid ibn ʿAbd al-Raḥmān. He said: Abū Musa reported to the Prophet (PBUH) that they had divorced their wives and completed the waiting period, but later they reconciled with them and remarried them. The Prophet (PBUH) said to him: "One of you might say: I have divorced her or I have divorced her twice, but the Islamic ruling on divorce is to divorce a woman during her waiting period." Ibn ʿAbbās and Ibn ʿUmar used to recite the verse ﴿So divorce them during their waiting period﴾ [2:231]. This verse clearly indicates that the consideration of Sunnah and Bid'ah is at the time of divorce, not in the number of divorces. This is because Allah mentioned the time of divorce and said "So divorce them during their waiting period" without mentioning the number of divorces. Similarly, the hadith of Ibn ʿUmar that we narrated shows that the consideration is at the time, not in the number, because the Prophet (PBUH) taught him about the time of divorce, not the number.

Muḥammad ibn Bashar, and Ibn Hibbān in his "Sahih" as found in "Al-Ihsan" (10/82), through the route of Nuha ibn Habib, and Al-Bayhaqī in "Al-Sunan Al-Kubra" (7/322) through the route of Muḥammad ibn Abi Bakr. All three of them narrated it from Mua'mal ibn Ismaeel in the same manner. Al-Bosairi said in "Masbah Al-Zujaja" (1/351): "Its chain of transmission is good because of Mua'mal ibn Isma'il, although there is difference of opinion regarding his reliability. Some consider him trustworthy, some consider him prone to errors, and some consider him to have fabricated narrations." Ah. I say: It is more likely that he is weak, and the Ḥadīth should be considered with caution. Allah knows best.

2. Abu Hudhayfah Musa ibn Masud al-Nahdi: narrated by Al-Bayhaqī in "Al-Sunan Al-Kubra" (7/322) through the route of Ali ibn Abdul Aziz from Abu Hudhayfah, and Abu Hudhayfah is the Sheikh (teacher) of Imam Al-Bukhāri, and the hadith is considered Ḥasan (good or sound) according to him in his Sahih.

- B- Zuhayr ibn Harb: narrated by Abu Dāwūd Al-Tiyalisi in "Al-Musnad" (p.71), and through his route, Al-Bayhaqī also narrated it in "Al-Sunan Al-Kubra" (7/322) from Zuhayr, who narrated it from Abu Burdah as Mursal (incomplete chain hadith) (i.e., the Companion is not mentioned)
- In conclusion, the hadith is considered authentic by combining these routes, and Allah knows best.

[1][3162] Al- Ḥusayn ibn Fanjawayh informed me (with my recitation),

(1) **[3162] The assessment of the reliability of the chain of transmitters:**

- The chain of narration is very weak; it includes Al-Wasafi who is weak, and Al-Mustamli and Ibn Shannabah were not mentioned with any criticism or praise. When Ibn Adi cited this Ḥadīth in Al-Kamil 4/322, he considered it one of the rejected narrations.

The authentication of Ḥadīth:

- The Ḥadīth is narrated by Mahareb ibn Dathar from Ibn Umar, and he narrates it from Mahareb through three different individuals:
- Al-Wudhah: Ibn Abi Hatim mentioned him in Al-Illal 1/431, narrating from Muḥammad ibn Khalid Al-Wahbi who heard it from Al-Wudhah.
- Ubaidullah Al-Wasafi: It was narrated by the compiler, Ibn Adi in Al-Kamil 4/323, Ibn Hibbān in Al-Majruhin 2/64, and through his way, Ibn Al-Jawzi in Al-Illal Al-Mutanahiya 2/149, all of them through the route of Ahmad ibn Janab from Isa ibn Yunus. It was also narrated by Abu Umayyah Al-Tarsusi in Musnad Abdullah ibn Umar (p. 24) through the route of Muhammad ibn Khalid Al-Wahbi, both of whom heard it from Ubaidullah Al-Wasafi.
- It was also narrated by Tamam Al-Razi and Ibn Asakir as mentioned in Irwa' Al-Ghalil 7/107 by Al-Albani through the route of Al-Wasafi. The chain of narration is weak due to the status of Al-Wasafi, as reported by Ibn Adi, Ibn Hibbān, and Ibn Al-Jawzi.
- Ma'roof ibn Waseel: The Ḥadīth was also narrated by four individuals through him:
- a. Yaḥyā ibn Bakir: Al-Bayhaqī mentioned it in Al-Sunan Al-Kubra 7/322 through the route of Abu Bakr Al-Qattan narrating from Ibrahim ibn Al-Harith Al-Baghdadi from Yahya ibn Bakir.
- b. Wakee: It was narrated by Ibn Abi Shaybah in Al-Musannaf 4/187 through him.
- c. Ahmad ibn Yunus: Abu Dāwūd narrated it in his book of Divorce, in the chapter on the dislike of divorce (2177), and it was also narrated by Al-Bayhaqī in Al-Sunan Al-Kubra 7/322 through his route. All of them transmitted the Ḥadīth but did not reach it.
- The Ḥadīth was also narrated by Al-Hakim in Al-Mustadrak 2/196, and Al-Bayhaqī in Al-Sunan Al-Kubra 7/322 through the route of Muḥammad ibn Uthman ibn Abi Shaybah from Ibn Yunus, but it is considered Mursal (incomplete chain Ḥadīth). Al-Hakim said: "The chain is authentic, but they did not narrate it." Adh-Dhahabī said: "It is authentic according to the conditions of Muslim."
- d- Muḥammad ibn Khalid Al-Wahbi said: Abu Dāwūd narrated in his book on divorce, in the chapter on the detestability of divorce (2178), and through Al-Bayhaqī in his Al-Sunan Al-Kubra (7/322), Ibn Mājah in his book on divorce (2018), Al-Tarsusi in his Musnad Ibn ʿUmar (p. 24), and Ibn Adi in his Al-Kamil (4/323, 6/461). Ibn Abi Hatim also mentioned it in his Al-'Ilal (1/431) as a connected (mawsool) narration.

who was told by Ubaidullah ibn Muḥammad ibn Shannaba, who was told by

- I say: This is the limit of what I have found regarding the various chains of narration and their disagreements and agreements.
- However, it remains to examine the narration through the route of Ma'roof bin Waseel, which is disputed regarding its authenticity and transmission. The narrators from him are four, all of them trustworthy: Muḥammad ibn Khalid Al-Wahbi, Ahmad ibn Yunus, Waki' ibn Al-Jarrah, and Yaḥyā ibn Bukayr. Muḥammad ibn Khalid narrated it from Ma'arib, who narrated it from Ibn ʿUmar as an elevated (marfu') narration. The others narrated it from Ma'arib as a Mursal (incomplete chain Ḥadīth) narration (A Ḥadīth in which a companion omits the name of the person from whom they heard the Ḥadīth).
- Most scholars prefer the narrations that are sent through a group of narrators, and some of them explicitly state this preference, including:

1. Abū Hatim Al-Razi in his Al-'Ilal (1/431) said: "It is only Ma'arib who narrates from the Prophet (PBUH) as a Mursal (incomplete chain hadith) narration."
2. Abū Al-Ḥasan Ad-Dāraquṭnī in his Al-'Ilal (13/225, 3123).
3. Abū Bakr Al-Bayhaqī in his Al-Sunan Al-Kubra (7/322) said about the narration of Muḥammad ibn Uthman ibn Abi Shaybah, which is the connected (waseel) version: "I do not consider it reliable."
4. Abū Sulaiman Al-Khattabi in his Ma'alim Al-Sunan (3/199): "The popular view is that it is a Mursal (incomplete chain Ḥadīth) narration. It is rare."
5. Al-Hafiz Al-Mundhiri in his Mukhtasar Al-Sunan (3/92) said: "The popular view in this case is that it is a Mursal (incomplete chain Ḥadīth) narration, and Ibn ʿUmar is not in it."
6. Al-Hafiz Ibn Ḥajar in his Fath Al-Bari (9/356) said: "It is more likely that it is a Mursal (incomplete chain Ḥadīth) narration." He stated something similar in his Takhrij Al-Tahthib (3/205).
7. Al-Sakhawi in his Al-Maqasid Al-Hasanah (p. 36) said: "Abu Dāwūd's practice shows that he prefers the Mursal narration over the Mawsul (connected) narration, as he preferred the Mursal (incomplete chain Ḥadīth) narration."

- In "Irwa' al-Ghalil" 7/108, the great scholar Al-Albānī strongly affirmed the correction made by Al-Hakim and the agreement of Adh-Dhahabī regarding a Muslim condition for the authenticity of a narration. Al-Albani also mentioned that the narration in question was transmitted through the route of Muḥammad ibn 'Uthman ibn Abi Shaybah, which is weak and contradicts the narration of Abu Dāwūd in his "Sunan."
- In summary, the narration in question is considered Mursal (incomplete chain Ḥadīth)-Qawi (strongly transmitted but with a missing link in the chain of narrators). This is especially true since the narration of Ibn 'Umar is supported by the narration of Mu'adh ibn Jabal, which was mentioned by Ad-Dāraquṭnī in his "Sunan" 4/35, and also by Al-Dailami in his "Al-Mukhtasar Al-Hassanah" as narrated by Mu'adh ibn Jabal. However, this narration is considered weak, as mentioned in "Tahdhib Al-Sunan" by Ibn Al-Qayyim 3/92, "Al-Talkhis Al-Habir" by Ibn Ḥajar 3/205, and "Al-Maqasid Al-Hasanah" by Al-Sakhawi (p.36

Abu Hamid Ahmed bin Ja'far Al-Mustamli, who was told by Abū Muḥammad Yaḥyā ibn Isḥāq ibn Safri in Baghdad, who was told by Ahmed ibn Junab, who was told by Isa ibn Yunus, who was told by Ubaidullah bin Al-Walid Al-Wasafi, who heard it from Muharib ibn Dithar, who heard it from Ibn ʿUmar. He said: The Messenger of Allah (PBUH) said, "Indeed, among the most hated permissible things to Allah is divorce."

(1)[3163] Ibn Fanjawayh informed us, Ibn Habash al-Maqri, informed us Ali ibn Abdul-Hamid al-Ghada'i from Aleppo, informed us Ibn Ibrahim al-Turjumani, informed us Amr bin Jumay', from Juwaybir, from Ad-Ḍaḥāk, from Al-Nazal ibn Sabra, from Ali, (may Allah be pleased with him), that the Prophet, (PBHU), said, **"Marry and do not divorce, for divorce shakes the Throne."**

(2)[3164] Ibn Fanjawayh informed us, Ubaidullah ibn Muḥammad ibn

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(1) **[3163] The assessment of the reliability of the chain of transmitters:**
- Its chain is invalid; Amr is abandoned, and Jawbir is very weak.

The authentication of Ḥadīth:
- The Ḥadīth is reported by Abū Ibrahim Al-Tarjumani from Amr bin Jamia from Jawbir from Ad-Ḍaḥāk.
- It was narrated from him by three people:

1- Ali ibn Abdul Hamid Al-Ghada'iri:
- Al-Musannaf reported it from Ibn Habash and Ibn Adi in Al-Kamil (5/112), both of whom reported it from him.

2- Abdullah ibn Muḥammad ibn Abdul Aziz:
- Abu Nuaim reported it in "Zikr Akhbar Asbahan" (1/157) from Abū Bakr Al-Khabbaz from Abdullah.

3- Muḥammad ibn Mahmud Al-Saidalani:
- Al-Khatib reported it in "Tarikh Baghdad" (12/191), and Ibn Al-Jawzī reported it in "Al-Mawdu'at" (3/79) through Al- Ḥasan ibn Sa'īd Al-Adami from Al-Saidalani.
- The Ḥadīth is not authentic. Ibn Al- Jawzī said, "It is not authentic, and it has defects: Ad-Ḍaḥāk is criticized, and Jawbir is nothing." Al-Nasāʾī and Ad-Dāraquṭnī said, "Jawbir and Amr are abandoned," and Ibn Adi said, "Amr bin Jamia was accused of fabrication." Al-Sughani followed suit in "Al-Mawdu'at" (p. 60), and Ibn Iraq in "Tanzih Al-Shari'ah" (2/202). The scholar Al-Albānī also declared it weak in "Silsilat Al-Ahadith Al-Da'ifah" (1/278, 2/161).

(2) **[3164] The assessment of the reliability of the chain of transmitters:**
- Regarding Muḥammad ibn Uthman, some scholars differed about him while others deemed him a liar. Ibn Shannabah did not mention any criticism or commendation about him.

Shunbah informed us, Muḥammad bin ʻUthman ibn Abi Shaybah informed us, from his father, from Abū ʻUsamah, from Hammad ibn Zaid, from Ayub, from Abū Qilabah, from Abū Asmaʾ al-Rahbi, from Thawban, may Allah be pleased with him, that he raised his voice to the Prophet, (PBHU), and he said, **"Whichever woman asks her husband for a divorce without any harm, it will be forbidden for her to smell the fragrance of Paradise."**

(1)[3165] Al-Ḥusayn ibn Muḥammad ibn Abdullah ibn al- Ḥusayn informed

The authentication of Ḥadīth:

- The Ḥadīth is reported on the authority of Ayub from Abi Qilabah from Abi Asmaa al-Rahbi from Thawban. Six individuals narrated it from him:
- Hammad ibn Zaid:
- It is reported by the author through the way of Abi Usama, Abu Dāwūd in the book of divorce (2226), in the chapter of Khulʾ, Ibn Jarud in ((Al-Muntakhab)) 3/68 through the route of Muḥammad ibn Yaḥyā, and Al-Hakim in his book of Ḥadīth (2/200). Al-Bayhaqi also reported it (7/316) through Ismail al-Qadi, and they all narrated it through Suleiman ibn Harb. Moreover, Ibn Mājah in the book of divorce (2055) in the chapter of the woman's dislike for Khulʾ through the route of Ahmad ibn Al-Azhar, and Al-Dārimī (2/162) both narrated it through Muḥammad ibn Fudayl. Ahmad also reported it in his book of Ḥadīth ((Al-Musnad)) 5/283 (22440) through ʿAbd al-Raḥmān bin Mahdi, and Abu Saʾid ibn Al-Aʾrabi in his additions to Abu Dāwūd's Sunan, as in ((Tuhfat Al-Ashraf)) by Al-Mizzi (5/417) through the route of Amr ibn Aoun.
- All six narrators (Abu Usāma, Suleiman ibn Harb, Muḥammad ibn Fudayl, ʿAbd al-Raḥmān ibn Mahdi, Amr ibn Aoun) narrated it through Hammad ibn Zaid.

(1) **[3165] Evaluating the The authentication of Ḥadīth:**

- Muḥammad ibn Abdul- Mālik al-Wasiti is accepted, Musa bin Muḥammad was not found, Ammar is truthful, and all the other narrators are reliable.

The authentication of Ḥadīth:

- The Ḥadīth is narrated by Abu Musa al-Ashʾari, Ubada bin al-Samit, Abu Hurairah, Shahr ibn Hawshab, and Qatadah as transmitters.

1- Regarding the Ḥadīth narrated by Abu Musa, two narrators transmitted it:

- A- Ubada ibn Nasi:
- Al-Musannaf, Al-Bazzar in Al-Bahr Al-Zakhkhar 2/192, Ibn Abi Hatim in Al-ʾIlal 1/427, At-Tabarani in Al-Muʾjam Al-Awsat 8/24, and in Al-Muʾjam Al-Kabir as in Majmaʾ Al-Zawaid 4/335. All of these sources trace the Ḥadīth back to Abdullah ibn ʻIsa, who narrated it from ʻAmmarah ibn Rashid, who narrated it from Ubada.
- However, this chain is disconnected because Ubada is not known to have heard it from Abu Musa, as stated by Abu Hatim, Abu Al- Ḥasan ibn Al-Qattan, and Al-Hafiz Adh-Dhahabī, as found in Ghayat Al-Maram (p. 160).
- B- Abu Tumaymah Al-Hajimi:

us, Musa ibn Muḥammad ibn Ali informed us, Abdullah ibn Muḥammad ibn Najiyah informed us, Wahb ibn Baqiyyah informed us, Muḥammad ibn Abd al-Mālik, i.e., al-Wasiti, informed us, Amr ibn Qays al-Malai, from Abdullah ibn Isa, from Amarah ibn Rashid, from Ubada bin Nasi', from Abū Musa al-Ash'ari, (may Allah be pleased with him), who said that the Messenger of Allah, (PBHU), said, "Do not divorce women except for a legitimate reason, for Allah does not like men who are quick to divorce nor women who are quick to demand a divorce."

(1)[3166] Ibn Fanjawayh informed us, Abū Hudhayfah Ahmad ibn Muḥammad ibn Ali informed us, Abdul Samad ibn Sa'īd, the judge of Hama, informed us, Abdul Salam ibn Al-ʿAbbās ibn Al-Walid Al-Hadrami informed us, Muḥammad

- Two narrators transmitted this Ḥadīth from him:

1- Ad-Ḍaḥāk ibn Yasar: Al-Bazzar in Al-Bahr Al-Zakhkhar 2/192, and Ad-Ḍaḥāk 's reliability is weakened by Al-Basriyoon, as stated by Ibn Ma'in, as found in Mizan Al-I'tidal by Al-Dhahabi 2/327.

- 2- Qatadah bin Da'ama: Al-Bazzar in Al-Bahr Al-Zakhkhar 2/192, and in his chain of narration is 'Imran Al-Qattan, whose reliability is weakened by Yaḥyā Al-Qattan and others, as stated by Al-Haythami in Majma' Az-Zawaid 4/335.

2- As for the Ḥadīth narrated by Ubada bin Al-Samit:

- Al-Ṭabarānī narrated it, as found in Al-Mu'jam Al-Awsat for Al-Haythami 4/335, and its wording is "Verily, Allah Almighty does not love those who excessively speak ill of others, whether male or female." Al-Haythami stated that there is a narrator whose name is not mentioned, but the remaining chain of narration is good.

(1) [3166] The assessment of the reliability of the chain of transmitters:

- Its chain of transmission is weak, as it includes Suwayd ibn Abdul Aziz, who is weak, and also includes those who have not been mentioned with any criticism or praise.

The authentication of Ḥadīth:

- The Ḥadīth was narrated by Humayd from Anas, and it was also narrated from Humayd by two narrators:

1- Suwayd ibn Sa'id:

- The compiler of the Ḥadīth book mentioned him through this route, and Al-Qurtubi attributed it to him in "Al-Jami' li-Ahkam al-Qur'an" 18/149.

2- Ibn Jurayj:

- Ibn al-Najjar narrated it in his "Tarikh" as mentioned in "Jami' al-Jawami'" by Al-Suyūṭī 2/283 in manuscript form, and Ibn 'Asakir also narrated it as mentioned in "Al-Jami' al-Saghir" by Al-Suyūṭī 2/482 (7894).

- Ibn 'Adi said, as mentioned in "Fayd al-Qadir" by Al-Manawi 5/564: "Very weak and rejected." Al-Suyūṭī weakened it, and Al-Albānī weakened it in "Da'if al-Jami'" (5055).

ibn Khalid informed us, from his father, from Suhayd, from Humaid, from Anas, (may Allah be pleased with him), that the Messenger of Allah, (PBHU), said, **"No one swears by divorce or takes an oath by it except for a hypocrite."**

﴿And count the number﴾ meaning count their menstrual cycles and keep track of them. "And fear Allah, your Lord, and do not turn them out of their [husbands'] houses" until their waiting period is over. "And they should not [intentionally] leave [i.e. abandon] except with a clear reason" which is adultery. In this case, they would be taken out [of their houses] to establish the punishment [for adultery] on them. This is the opinion of most scholars.

Qatadah said: The meaning is that she [the wife] cannot leave [the house] except for stubbornness towards her husband, in which case she is allowed to move to another house. And the "clear reason" is rebellion [against the husband].

Ibn ʿUmar and As-Suddi said: If she leaves before her waiting period is over, it is considered adultery.

(1)[3167] Abdullah ibn Hammad told me, Muḥammad ibn Al-Ḥasan

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(1) **[3167] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak. Saneed: weak, despite his imamate, and Muḥammad ibn Al-Ḥasan is unknown, and the author of the book did not mention any criticism or praise of the chain of narration. Muḥammad ibn Ibrahim Al-Taymi is said to have not heard from Ibn Abbas, as stated in "Tahdheeb al-Kamal" by al-Mizi, 24/301.

The authentication of Ḥadīth:

- He narrates from Ibn ʿAbbās through two people:

1- Muḥammad ibn Ibrahim Al-Taymi. And from him, Muḥammad ibn Amr ibn Al-Qama narrated from him, and four narrators transmitted from him:

1- Sufyan ibn 'Uyaynah: Narrated by the author through the route of Saneed, and ʿAbd al-Razzāq in "al-Musannaf" 6/323, both from Sufyan.

2- Sufyan Al-Thawri: Narrated by ʿAbd al-Razzāq 6/323 through him.

3- Abd al-Aziz ibn Muḥammad Al-Durwardi: Narrated by Sa'īd ibn Manṣūr, as mentioned in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/352, and through him, Al-Bayhaqī in "al-Sunan al-Kubra" 7/431 narrated from Sufyan ibn 'Uyaynah, and narrated by al-Shafi'i in "Al-Umm" 5/235, and also through Al-Bayhaqī in "al-Sunan al-Kubra" 7/431. Both from Ibn 'Uyaynah, and al-Shafi'i narrated from Al-Durwardi through him.

4- Abdullah ibn Idris: Narrated by Al-Ṭabarī in "Jami' al-Bayan" 28/133 through Abu Karib from Ibn Idris.

informed us, Al-Fadl ibn Al-Musayyab told us, Sanaid told us, Sufyan told us, from Muḥammad bin Amr ibn Alqamah, from Muḥammad ibn Ibrahim Al-Taymi, from Ibn ʿAbbās, (may Allah be pleased with both of them), regarding the verse: "And they should not [intentionally] leave [i.e. abandon] except with a clear reason" he said: unless she openly declares her abandonment of her husband to her family, then when she does that, she has the right to leave [the house].

﴿And these are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You do not know [how much] Allah may bring about after that.﴾ This means that she should be reviewed after one or two menstrual cycles as long as she is in her waiting period.

(1)[3168] Abdullah ibn Hammad told me, reading on him, Muḥammad

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2- 'Ikrimah, the mawla of Ibn ʿAbbās: Narrated by al- Bayhaqī in "al-Sunan al-Kubra" 7/432 through Abdullah bin Wahb from Sulaiman ibn Bilal from 'Amr, the mawla of Muttalib, from 'Ikrimah. Its chain of narration is authentic.

- The conclusion is that the narration of Al-Taymi is disconnected, but 'Ikrimah continued the narration from Ibn ʿAbbās with an authentic chain of narration. Therefore, the narration is authentic, and Allah knows best. It was reported by some other than Isḥāq ibn Rāhwayh, as mentioned in "al-Matalib al-'Aliya" by Ibn Ḥajar 4/174, and by Abd bin Humaid, and Ibn Mardawaih, as mentioned in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/352.
- Furthermore, the interpreters have other opinions regarding the meaning of "al-fahisha al-mubina ("clear (or evident) indecency)". Abu Bakr al-Jassas mentioned in "Ahkam al- Qur'an " 5/349 some of these meanings and then said: "All of these meanings are possible from the wording, and it is permissible that all of them are intended, so it becomes a severe indecency. If adultery is committed, the prescribed punishment is applied, and if one slanders their people, they are also punished."

(1) [3168] The assessment of the reliability of the chain of transmitters:

- In this chain of narrators, there is a sheikh who was not mentioned as either criticized or trustworthy, and there is Ash'ath ibn Sawwar who is weak, although he was followed by more than one person, and the hadith is authentic through its various paths, as it will be mentioned.

The authentication of Ḥadīth:

- This Ḥadīth of Fatimah bint Qays has multiple paths and diverse wording. It was narrated from her by eleven different individuals, they are: Abdullah ibn 'Abbās, Abu Salamah ibn ʿAbd al-Raḥmān, Abdullah al-Bahi, Abū Bakr ibn Abi al-Jahm, ʿUrwa ibn al-Zubair, Abdullah ibn Asim ibn Thabit, al-Aswad ibn Yazīd
- Sa'd al-Iskaf, Qubaysah ibn Dhuayb, Ubaidullah ibn Abdullah ibn Utbah, Tamim,

the freed slave of Fatimah, and Al-Sha'bi

- The author, (May Allah have mercy on him), only mentioned the path through al-Sha'bi, and I will omit discussing the other paths according to the author. The path through 'Amir bin Sharahil al-Sha'bi is as follows:
- Moreover, it was narrated from him, according to what I have found, by twenty-seven different individuals:

1. Mughirah ibn Makhramah Al-Dhabi, who narrated it in Sahih Muslim, Book of Divorce, Chapter: "Three Divorces without Maintenance", thrice, and in al-Sunan al-Kubra of Al-Nasāʾī (3/399), and in al-Mujam al-Kabir of Al-Ṭabarānī (6/208), all through the path of Hishām from Mughirah.
2. And Ibn Abi Shaybah narrated it in al-Musannaf (4/137), and through his path, Ibn Mājah narrated it in his Sunan, Book of Divorce, Chapter: "Three Divorces without Maintenance" (2036), and Tirmidhi narrated it in his Sunan, Book of Divorce, Chapter: "What was Mentioned Regarding Three Divorces" (1180), and Al-Nasāʾī narrated it in his book of Divorce (6/208), and Ibn Hibbān narrated it in his Sahih as in al-Ihsan (10/64), and Al-Ṭabarānī narrated it in his al-Mujam al-Kabir (24/384), all through the path of Jarir from Mughirah.
3. Dāwūd ibn Abi Hind, who narrated it in Sahih Muslim, Book of Divorce, Chapter: "Three Divorces without Maintenance" (1480), and Tirmidhi in his Sunan, Book of Divorce (1180), and Al-Nasāʾī in al-Sunan al-Kubra (3/399), and in al-Mujam al-Kabir of Al-Ṭabarānī (24/379), all through the path of Hishām bin Bashir from Dāwūd.
4. Ḥusayn ibn ʿAbd al-Raḥmān: He is mentioned in Muslim's book of divorce (1480), Tirmidhi's book of divorce (1180), Al-Nasāʾī's ((al-Sunan al-Kubra)) 3/399, Al-Mujtaba's book of divorce 6/208, and Al-Ṭabarānī's ((al-Mu'jam al-Kabir)) 24/379 through the routes of Hishām from Ḥusayn.
5. Ismail ibn Abi Khalid: He is mentioned in Muslim's book of divorce (1480), Tirmidhi's book of divorce (1180), Al-Nasāʾī's ((al-Sunan al-Kubra)) 3/399, Al-Mujtaba's book of divorce 6/208, and Al-Ṭabarānī's ((al-Mu'jam al-Kabir)) 24/379 through the routes of Hishām from Ismail.
6. Ash'ath ibn Suwar: He is mentioned in Muslim's book of divorce (1480) and Al-Ṭabarānī's ((al-Mu'jam al-Kabir)) 24/379 through the route of Hishām from Ash'ath.
7. Sayyar Abu al-Hakam: He is mentioned in Muslim's book of divorce (1480), Al-Nasāʾī's ((al-Sunan al-Kubra)) 3/399, Al-Mujtaba's book of divorce 6/208, and Al-Ṭabarānī's ((al-Mu'jam al-Kabir)) 24/379 through the route of Hishām from Sayyar. Additionally, he is mentioned in Muslim's book of divorce (1480) and Al-Ṭabarānī's ((al-Mu'jam al-Kabir)) 24/380 through the route of Qara' ibn Khalid from Sayyar.
8. Salamah ibn Kuhayl: He is mentioned in Muslim's book of divorce (1480), Abu Dāwūd's book of divorce, chapter on the maintenance of the divorced woman

ibn Ja'far Al-Mutayri informed us, Al-Ḥasan ibn Arfah told us, Hāshim told us, from Mughirah, Huthayn ibn ʿAbd al-Raḥmān, Ash'ath, Ismail (ibn Abi Khalid), Widad bin Abi Hind, Wisyar, and Mujalid, all narrated from Al-Sha'bi who said: "I entered upon Fatimah bint Qais, (may Allah be pleased with her), in Al-Madinah and asked her about the judgement of the Messenger of Allah (PBHU). She said: 'My husband divorced me thrice, and I disputed with him before the Messenger of Allah (PBHU) regarding lodging and provision, but he did not give me lodging or provision and ordered me to stay in the house of Ibn Umm Maktum.'"

(2288), Nasa'i's ((al-Sunan al-Kubra)) 3/350, 10/63, 127, Al-Ṭabarānī's ((al-Mu'jam al-Kabir)) 24/378, and Al-Bayhaqi's ((al-Sunan al-Kubra)) 7/475 through the route of Sufyan al-Thawri from Salamah.

9. Abu Ishaq Al-Sabii' said: Muslim reported in the Book of Divorce (1480) from Suleiman bin Moath, who narrated from Abu Ishaq. It was also reported in the Book of Divorce (1480), and by Abu Dāwūd in the Book of Divorce, the chapter on denying it (2291), and by Al-Nasa'i in Al-Sunan Al-Kubra (3/399), and in Al-Mujtaba in the Book of Divorce (6/209), and by Al-Ṭabarānī in Al-Mu'jam Al-Kabir (24/385) from Ammar ibn Zariq who narrated from Abu Ishaq.
10. Sa'īd ibn Yazīd Al-Ahmasy said: Al-Nasāʾī reported it in Al-Mujtaba in the Book of Divorce, the chapter on permission to divorce three times (6/144), and in Al-Sunan Al-Kubra (3/350) from Abu Nuaim who narrated from Sa'īd. It was also reported by Al-Ṭabarānī in Al-Mu'jam Al-Kabir (24/382) from Bakr ibn Bakar who narrated from Sa'īd, but it includes the statement: "The expenditure and the accommodation are only for the woman if her husband has the right to take her back."
11. Abu Al-Zinad said: Ibn Mājah reported it in the Book of Divorce, the chapter on divorcing three times (2024), and Al-Ṭabarānī in Al-Mu'jam Al-Kabir (24/381) from Isḥāq ibn Abi Farwah who narrated from Abu Al-Zinad.
12. Jaber Al-Ja'fi said: Ad-Dāraquṭnī reported it in Al-Sunan (4/22-23) from Zuhair who narrated from Jaber. Jaber had famous speech in it.

- 12-26: Abdullah ibn Buraida, Habib ibn Abi Thabit, Zakariya ibn Hakeem Al-Habti, Habib ibn Jari Al-Qaisi, Hatim Abu Amr Al-Tammar, Abu Hanifah ʿUmar ibn Bashir, Ash'ath ibn Ataa, Zakariya ibn Abi Za'ida, Sulaiman Al-A'mash, Hammad ibn Abi Suleiman, Abu Ḥusayn, Muḥammad ibn Salem, Dāwūd Al-Awdi, Al-Shaybani, and Mutarrif ibn Tareef. All of them are mentioned in "Al-Mu'jam Al-Kabir" by Al- Al-Ṭabarānī, volume 24, pages 378, 380, 381, 382, 383, 385, and 404, through various narrations from them from Al-Sha'bi. The route of Mujāhid remains, which will be mentioned later, God willing.

Hāshim said: Mujalid said in his narration: "Indeed, provision and lodging are [the responsibility] of the one who has the right to revoke the divorce."

(1)[3169] Abdullah ibn Hammad told me, Muḥammad ibn Al-Ḥusayn informed us, Ahmad ibn Yusuf told us, ʿAbd al-Razzāqtold us, Ma'mar narrated [this Ḥadīth].

[3170] Akil ibn Muḥammad al-Faqih informed us that Abū Al-Faraj Al-Baghdadi Al-Qadi told them about Muḥammad ibn Jarir, who narrated from Ibn Abdul-ʿAlāʾ, who narrated from Ibn Thawr, who narrated from Ma'mar, who narrated from Al-Zuhri, who narrated from Ubaidullah, that Fatimah bint Qays (may Allah be pleased with her) was under the guardianship of Abū Amr ibn Hafs bin Al-Mughirah Al-Makhzumi (may Allah be pleased with him), and he went with Ali ibn Abi Talib (may Allah honor his face) to Yemen when the Messenger of Allah (PBHU) commanded him to go to

(1) [3169-3170] The assessment of the reliability of the chain of transmitters:
- Its men are trustworthy, except for the two sheikhs of the compiler, the first of whom is not mentioned in terms of criticism or appraisal, and the second I did not find.
- The Ḥadīth is narrated by Al-Zuhri from Ubaidullah ibn Abdullah ibn Utba ibn Masʿūd from Fatima bint Qays (may Allah be pleased with her), and it is narrated by two persons from Al-Zuhri:

1- Mu'ammar ibn Rashid Al-Basri, and he narrates it through three narrators:
- a- ʿAbd al-Razzāq bin Hammam Al-San'ani: Muslim narrated it in the book of divorce, chapter of the divorced woman thrice (1480), Abu Dawud in the book of divorce, chapter of the maintenance of the detained wife (2290), Ahmed in "Al-Musnad" 6/414-415 (27337), and Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 24/372, 373, and also the author in the same manner as mentioned here. All of them narrate it through ʿAbd al-Razzāq.
- b- Muḥammad ibn Thawr Al-San'ani: Al-Ṭabarī narrated it in "Jami' Al-Bayan" 28/135, and he did not mention Al-Zuhri's sheikh in it, so I fear that it may contain a mistake, and he did not mention the news of Qubaysah in it as well. The author narrates it through his chain of narrators from Ibn Abd al-A'la from Ibn Thawr.
- c- Shu'ayb bin Abi Hamzah: Al-Nasāʾī narrated it in the book of divorce 6/210 through the chain of narrators of Uthman ibn Sa'īd ibn Kathir bin Dinar, from Shu'ayb in a similar manner.

2- Muḥammad ibn Isḥāq : Al-Ṭabarānī narrated it in "Al-Mu'jam Al-Kabir" 24/374 through the chain of narrators of Ibrahim ibn Sa'd, from his father, from Ibn Isḥāq in a similar manner.

some parts of Yemen. He sent his wife Fatimah bint Qays a divorce which remained with her from her previous marriage, and Ayyash bin Abi Rabiah and Al-Harith ibn Hishām were ordered to spend on her. They said to her: "By Allah, we will not spend on you except if you become pregnant." So she went to the Prophet (PBHU) and told him what they had said. He did not provide for her except that she become pregnant. She asked for permission to leave, and he granted it. She asked: "Where should I go, O Messenger of Allah?" He replied, "To Ibn Umm Maktum." He was blind, and she left her clothes there without being seen. She remained there until her waiting period was over. The Prophet (PBHU) then married her to 'Usama ibn Zaid (may Allah be pleased with them both). Marwan bin Al-Hakam sent Qubaysah bin Dhu'aib to ask her about this Hadith. Marwan said: "We only heard this Hadith from a woman, so we will adhere to the protection which people have found themselves on." Fatimah (may Allah be pleased with her) responded to Marwan's statement saying: "Between me and you is the Qur'an. Allah says: 'Do not drive them out of their homes' until 'It may be that Allah will afterwards bring some new thing to pass.' This is for those who have doubts about the matter. What other matter can happen after the third?"

[Qur'an 65:2] Allah the Almighty says: ﴿And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out.﴾ This means when they approach the end of their waiting period and are close to its end, either retain them in an honorable manner or release them in an honorable manner. Do not harm them. The witness to the reconciliation or separation must be just men from among you. This is a reminder for whoever believes in Allah and the Last Day. Whoever is mindful of Allah, He will make a way out for him.

[Qur'an 65:3] ﴿And He will provide for him from sources he never could imagine.﴾ - this means that the person should not hope or expect [a specific source of provision].

Most scholars say that this verse was revealed regarding Awf ibn Mālik al-Ashja'i (may Allah be pleased with him). It is said that the polytheists had captured his son, named Salim, so he went to the Prophet (PBHU) and said, "O Messenger of Allah, the enemy has captured my son." He also complained about poverty. The Prophet (PBHU) said, **"Every evening, the family of Muhammad receives [a gift], so fear Allah and be patient, and say frequently, 'There is no power or strength except with Allah.'"** The man did as he was told, and while he was at home, his son came to him, having escaped from the enemy's captivity. He also brought some camels with him and gave them to his father, who was poor. Al-Kalbi narrated in a version of the story from Yusuf bin Belal that the son came with fifty camels.

Abdullah ibn Hamid narrated to us, who narrated from Muḥammad ibn Amir Al-Bukhāri, who was told by Al-Qasim ibn Ubaid, who was told by Saleh ibn Muḥammad al-Tirmidhi, who was told by Abū Ghaleb, who was told by Sallam ibn Sulaim, who was told by Abdul Hamid, who was told by Al-Kalbī, who was told by Abū Salih, who was told by Ibn Abbas (may Allah be pleased with both of them). He said, "Awf ibn Mālik al-Ashja'i came to the Prophet (PBHU) and said, 'O Messenger of Allah, the enemy has captured my son and his mother is grieved. What do you command me?' The Prophet (PBHU) said, 'I command you and his mother to frequently say, 'There is no power or strength except with Allah, the Most High, the Supreme.' He went back to his wife and she asked him, 'What did the Prophet (PBHU) command you to do?' He said, 'He commanded us to frequently say, 'There is no power or strength except with Allah.' She said, 'Yes, that is good.' They began to say it frequently, and the enemy became unaware of their son, so he escaped with their sheep, which amounted to four thousand. This verse (And whoever fears Allah, He will make for him a way out) was revealed about their son,

and this verse ﴿And He provides for him from where he does not expect﴾ what he gained of the booty."(1)

(1) **[3171] The assessment of the reliability of the chain of transmitters:**

- Its attribution is very weak; Al-Kalbī is accused of lying.
- And his sheikh, Abu Salih, Ibn Mu'in said: "There is no harm in him, and if Al-Kalbī reports from him, it is not reliable." And Salam ibn Sulaim: abandoned, and Salih ibn Muḥammad: accused of being unreliable.

The authentication of Ḥadīth:

- The Ḥadīth is narrated by Ibn ʿAbbās, Jabir ibn Abdullah, Abdullah ibn Mas'ud, Al-Suddi, and Muḥammad ibn Isḥāq, a freed slave of Abu Qais ibn Makhrama. The explanation of the chain is as follows:
- A. Ḥadīth of Ibn ʿAbbās: Two narrators transmitted it from him:
- Abu Salih:
- Al-Musannaf reported it as it is here, and Al-Ṭabarānī in "Al-Du'a" 3/1556, and Ibn Mardawayh in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/354, all through Al-Kalbī from Abu Salih. Ibn Ḥajar attributed it to the author in "Al-Isabah" 8/197 and said: "The story is weak from its meaning."
- Ad-Ḍaḥāk:
- Al-Khatib Al-Baghdadi reported it in "Tarikh Baghdad" 9/84 through Jubyir from Ad-Ḍaḥāk , and it is a weak chain due to Jubyir's state, and also because of doubts about Ad-Ḍaḥāk hearing it from Ibn ʿAbbās.
- B. Jabir ibn Abdullah:
- Al-Hakim reported it in "Al-Mustadrak" 2/492, and through him, Al-Wahidi in "Asbab Al-Nuzul" (p. 457) through Israel from Ammar bin Mu'awiyah from Salem bin Abi Al-Ja'd, from Jabir ibn Abdullah. Al-Hakim authenticated this chain but Adh-Dhahabī criticized it, saying it is "munkar" (denounced), and two men in its chain are unknown. Al-Ṭabarī also reported it in "Jami' Al-Bayan" 28/138 through Sufyan and 28/139 through Amr, both from Ammar ibn Mu'awiyah, but it does not mention Jabir ibn Abdullah. Abd bin Humaid and Ibn Abi Hatim also reported it in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/354.
- C. Abdullah ibn Masʿūd:
- Ibn Abi Al-Dunya reported it in "Al-Faraj Ba'd Al-Shidda" (p.20), and through him, Al-Bayhaqī in "Dala'il Al-Nubuwwah" 6/107 through Ishaq bin Ismail from Sufyan bin Ayyinah, from Mishaar, from Ali ibn Bithaymah, from Abu Ubaidah ibn Masʿūd who said, "...and he mentioned it." It does not mention Ibn Masʿūd or the name of Awf ibn Mālik.
- Also, it was narrated by Al-Hakim and through his route Al-Bayhaqī in "Dalail Al-Nubuwwah" 6/106, and by Abd ibn Humaid, and Ibn Mardawayh, as mentioned in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/355, "Takhrij Ahadith wa Athar Al-Kashaf" by Al-Zayla'i 4/52, through the route of Abu Wahb Muḥammad ibn Mazahim from Sufyan bin 'Uyaynah, from Mas'ar, although he

Muqātil said: "I obtained some sheep and property, and then returned to my father. So his father went to the Prophet (PBUH) and informed him of what happened and asked: 'Is it permissible for him to eat from what his son brought him?' The Prophet (PBUH) said to him: 'Yes.' Allah then revealed this verse:

(1)[3172] Ibn Fanjawayh reported to us, on the authority of Ubaidullah ibn Muḥammad ibn Shunbah, on the authority of Ibn Wahb, on the authority of

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mentioned Abdullah bin Mas'ud and 'Auf ibn Mālik.
- And in hearing from his father, Abu 'Ubaidah ibn Abdullah ibn Masʿūd had famous words.
- D- Muḥammad ibn Isḥāq, the client of Abu Qays ibn Makhrama:
- It was narrated by Adam in "Al-Thawab" as mentioned in "Al-Isabah" by Ibn Ḥajar 3/55, and by Ibn Abi Hatim, as mentioned in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī 6/354, through the route of 'Asim ibn Muhammad bin Zaid, who told us that Abdullah ibn Al-Walid narrated it from Muhammad ibn Isḥāq. However, the one who informed the Prophet (peace be upon him) about the news of Salim bin 'Auf was his grandfather, Malik Al-Ashja'i. Regarding this route, Al-Hafiz Ibn Ḥajar hesitated in "Al-Isabah" 3/55 when he said: "If this narration is confirmed, then Mālik will have a Companionship status." Then he mentioned it in the first section of the letter "Mim" according to Abu Musa Al-Madini, as if he accepted the news 6/32.
- H- Al-Suddi:
- It was narrated by Al-Ṭabarī in "Jami' Al-Bayan" 28/138, and Ibn Hajar mentioned it in "Al-Isabah" 3/55, saying: "Al-Suddi narrated it in his interpretation, and it is clear what is in Al-Suddi, then it is Mursal (incomplete chain Ḥadīth) (a Ḥadīth that has a missing link in its chain of narration)."
- The conclusion is that the hadith is acceptable due to its different sources and chains of transmission, but its status is at the lowest level of "Hasan" (a grading indicating a good hadith but with some weakness). Allah knows best.

(1) [3172] The assessment of the reliability of the chain of transmitters:
- Its chain of transmission is weak, as Sa'id bin Rashid is a known fabricator of Ḥadīth and Ibn Wahb is abandoned.

The authentication of Ḥadīth:
- The author narrated it through the route of 'Amr ibn al-Ash'ath, and al-Wahidi in al-Wasit (4/313) narrated it through the route of 'Amr bin al-Hasin, both of them from Sa'id ibn Rashid, who narrated it from 'Abdullah bin Sa'id ibn Abi Hind. Al-Suyūṭī also mentioned it in his book " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " (6/354) and said: Abu Yaʿlā, Al-Dailami, and Abu Nu'aim also narrated it through the route of 'Ata' ibn Yasar from Ibn 'Abbās, but I did not find its exact position in their books. Al-Ṭabarī also narrated it in "Jami' Al-Bayan" (28/136) and Abu Nu'aim in "Hilyat Al-Awliya" (2/340) from Qatadah who narrated it similarly.

Abdullah ibn Isḥāq, on the authority of Amr ibn Al-Ashath, on the authority of Sa'īd ibn Rashid Al-Hanafi, on the authority of Abdullah ibn Sa'īd ibn Abi Hind, on the authority of Zaid ibn Aslam, on the authority of 'Aṭā' (ibn Yasār), on the authority of Ibn ʿAbbās, (may Allah be pleased with them both), who said: The Messenger of Allah (PBUH) recited the following verses: ﴿And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect﴾ and said: "A way out from the afflictions of this world, from the depths of death, and from the difficulties of the Day of Resurrection."

Ibn Masʿūd and Masruq said: Allah will make a way out for the person who knows that Allah is with him, Allah is the Provider and the One who gives and withholds. Ar-Rabi' ibn Khuthaim said: Allah will make a way out for him from every difficulty that the people face. Abū Al-Aliyah said: Allah will make a way out for him from every hardship. Al- Ḥasan said: Allah will make a way out for him from everything that Allah has forbidden him from. Al-Ḥusayn ibn Al-Fadl said: Whoever fears Allah in performing his obligations, Allah will make a way out for him from punishment, and He will provide him with rewards that he did not anticipate. Ja'far ibn Muḥammad As-Sadiq said: "And provide for him from where he does not expect it" means that Allah will bless him in what He has given him. Sahl said: Whoever fears Allah in following the Sunnah, Allah will make a way out for him from the punishment of the innovators and provide him with Paradise from where he does not expect it. Amr bin Uthman Al-Sufi said: Whoever stops at the limits of Allah and avoids sins, Allah will take him out from the unlawful to the lawful, from distress to comfort, and from the fire to Paradise. Abu Sa'id Al-Kharrat said: Whoever seeks refuge in Allah from his surroundings and turns to Him for help, Allah will make a way out for him from what he spent in helping others. Ali bin Salih said: "Allah will make a way out for him" means that He will satisfy him with his provision. It is also said that whoever fears Allah in provision and other things by breaking off ties of kinship, Allah will make a way out for him with sufficiency and provide for him from where he does not expect it.

(1) [3163] Ibn Fanjawayh said: Abū Bakr ibn Mālik told us that Abdullah ibn Ahmad ibn Hanbal told us that Muḥammad ibn Abi Bakr Al-Maqdisi told us that Mu'tamir narrated to us from Kahmas from Abu As-Salil from Abū Dhar that the Messenger of Allah (PBHU) said, **"I know a verse, if the people acted upon it, it would be sufficient for them:** ﴿And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect.﴾" And he continued to repeat it.

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(1) [3173] The assessment of the reliability of the chain of transmitters:

- Its narrators are trustworthy, except for Abu al-Salil who did not hear from Abu Dharr, hence his narration is discontinuous, as mentioned in "Tahdhib Al-Kamal" (13/309) by al-Mizzi.

The authentication of Ḥadīth:

- The hadith is narrated by Kahmas ibn al- Ḥasan from Abu al-Salil from Abu Dharr. It is also narrated by four individuals through Kahmas:

1- Mutamir ibn Sulayman: It is narrated by Abdullah ibn Ahmad in "Zawaid al-Zuhd" (182), the author, Abu Nu'aim in "Hilyat al-Awliya" (1/166), and al-Bayhaqī in "Shu'ab al-Iman" (2/113) through the route of Muḥammad ibn Abi Bakr al-Muqaddami. It is also narrated by al-Nasa'i in "al-Sunan al-Kubra" (2/444) through the route of Muḥammad ibn Abdul-A'la. Ibn Mājah also narrated it in his book "Zuhd" (4220) through the route of Hishām ibn Ammar. It is also narrated by Al-Dārimī in "Al-Musnad" (2/303) through the route of 'Uthman ibn Abi Shaybah, and by Ibn Hibbān in "Al-Thiqat" (4/390) through the route of Ibn Abi al-Sari, and also narrated by Al-Bayhaqī in "Al-Zuhd al-Kabir" (328) through the route of 'Umar ibn Ismail bin Majlad. It is attributed to Mutamir bin Sulayman.

2- Yazīd ibn Hārūn: Ahmad narrated it in his book "Al-Musnad" (5/178, 21551), and in "Al-Zuhd" (58), Ahmad ibn Manyi' in "Al-Musnad" (as mentioned in "Musbah Al-Zujaja" (2/342)) through the route of Yazīd ibn Hārūn.

3- Al-Nadhr bin Shumayl: Ibn Hibbān narrated it in his "Sahih" as stated in "Al-Ihsan" 15/53, and Al-Hakim in "Al-Mustadrak" 2/492, through the route of Isḥāq ibn Rāhwayh from Al-Nadhr bin Shumayl, and Al-Hakim authenticated it, and Adh-Dhahabī agreed with him.

4- ʿAbd al-Raḥmān ibn Hammad Al-Shaythi: Ibn Abi Al-Dunya narrated it in "Al-Faraj Ba'd Al-Shiddah" (page 19), and Al-Tabarani in "Al-Mu'jam Al-Awsat" 3/59, and Abu Nu'aym in "Hilyat Al-Awliya" 1/165, through the route of Abu Muslim Al-Kashi from ʿAbd al-Raḥmān ibn Hammad, and it has a story.

- Although the Ḥadīth has many narrators, it is only attributed to Abi Al-Silil from Abi Dharr, who did not hear it from him, and therefore it is disconnected. Al-Haythami judged it as such in "Majma' Al-Zawa'id" 5/223, and Al-Būṣīrī in "Misbah Al-Zujaja" 2/342, saying: "Its narrators are trustworthy, but it is disconnected. Abu Al-Silil did not know Abi Dharr," as stated by Ibn Ḥajar in "Tahdhib Al-Tahdhib."

The story goes that a man came to ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) and said, "Tell me about what Allah has entrusted to you." ʿUmar asked, "Do you recite the Qur'an?" The man replied, "No." ʿUmar then said, "We do not entrust those who do not recite the Qur'an." The man left and made an effort to learn the Qur'an in the hope of returning to ʿUmar and being entrusted with a task. After he had learned the Qur'an, he failed to meet ʿUmar, who saw him one day and said, "Hey there! Have you abandoned us?" The man replied, "O Commander of the Faithful, I am not one who abandons, but I have learned the Qur'an, so Allah has enriched me over ʿUmar and the door of ʿUmar." ʿUmar asked him, "Which verse enriched you?" The man said, "The verse that says, ﴿And whoever fears Allah - He will make for him a way out and provide for him from where he does not expect.'﴾ [Qur'an 65:2-3]

(1)[3174] Narrated by Muḥammad ibn Ali ibn Abdullah ibn ʿAbbās, from his grandfather, who said: The Messenger of Allah (PBHU) said, **"Whoever frequently seeks forgiveness from Allah, Allah will grant him relief from every worry, a way out from every hardship, and provide for him from where he least expects."**

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(1) **[3174] Evaluating the The authentication of Ḥadīth:**

- The sheikh of the compiler did not mention any criticism or commendation, and the ruling is unknown, and Al-Walid is known for deception and forgery.

The authentication of Ḥadīth:

- The hadith is attributed to Al-Walid bin Muslim from Al-Hakam ibn Mus'ab from Muḥammad ibn Ali from his father from his grandfather. And Al-Walid narrated it through six individuals:
- 1- Mahdi ibn Ja'far Al-Ramli: Ahmad narrated it in "Al-Musnad" 1/248 (2234), and Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 10/342, from Muḥammad ibn Ali Al-Sa'igh Al-Makki, the author himself, and Al-Wahidi in "Al-Wasit" 4/313, through the route of Uthman bin Sa'id Al-Darami. All three of them (Ahmad bin Hanbal, Al-Sa'igh, and Al-Darami) narrated it from Mahdi ibn Ja'far.
- 2- Hishām ibn Ammar: Abu Dāwūd narrated it in his book of prayer, in the chapter of seeking forgiveness (1518), and Ibn Majah in his book of manners, in the chapter of the virtues of deeds (3819), and Al-Tabarani in "Al-Mu'jam Al-Kabir" 10/342, and Al-Shajari in "Al-Amali" 1/244, from Ahmad bin Al-Ma'li Al-Dimashqi, Al-Bayhaqī in "Al-Sunan Al-Kubra" 3/351, through the route of Ismail bin Al-Fadl, and Al-Baghawī in his explanation of the Sunnah, 5/79, through the route of Hamid bin Zanjuwayh and Al-Husayn bin Idris. All six of them narrated it from Hishām ibn Ammar.

As for the verse ﴿And whoever relies upon Allah - then He is sufficient for him,﴾ it means that the one who relies on Allah trusts in Him in both present and future circumstances. ﴿Indeed, Allah will accomplish His purpose﴾ [Qur'an 65:3] means that Allah's decree is accomplished in the creation, and His purpose is fulfilled.

Abdullah ibn Rafi' said, "When the verse 'And whoever relies upon Allah - then He is sufficient for him' was revealed, the companions of the Messenger of Allah (PBHU) said, 'We rely on Allah and place our trust in Him, and we send what we have no control over and cannot preserve.' So Allah revealed, ﴿Indeed, Allah will accomplish His purpose.'﴾ This means that the decree applies to both you and us.

﴿As for all things, Allah has appointed a measure﴾ [Qur'an 65:3] - this means that Allah has set a limit and an end for everything.

Masruq said regarding the verse ﴿Indeed, Allah will accomplish His purpose﴾ that whether one relies on Him or not, Allah will still fulfill His purpose. However, the one who relies on Allah will have his sins forgiven and will receive great rewards.

Al-Rabi' said, "Allah has decreed for Himself that whoever relies on Him will not be let down, and whoever places his trust in Allah will not be disappointed."

This is affirmed in the book of Allah, Almighty, in the verse: ﴿And whoever believes in Allah, He guides his heart﴾ [At-Taghabun: 11], and ﴿And whoever relies upon Allah - then He is sufficient for him﴾ [At-Taghabun: 17], and ﴿And whoever holds firmly to Allah has [indeed] been guided to a straight path﴾ [Aal 'Imran: 101], and ﴿And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me﴾ [Al-Baqarah: 186].

[Qur'an 65:4] ﴿And those who no longer expect menstruation among your women - if you doubt, then their period is three months﴾ [Al-Baqarah: 228]. Some scholars said: if you doubt whether the blood that appears from her is from her menstrual cycle or from istihadah (irregular bleeding), then her period is three months. This is the opinion of Mujāhid, Al-Zuhri, and Ibn Zaid.

Others said: if you are uncertain about their ruling and do not know what their ruling is, then their period is three months.

(1)[3175] Abū Sa'īd Muḥammad ibn Abdullah ibn Hamdun told us, Abū Hatim Maki ibn 'Abdan told us, Abū Al-Azhar Ahmad ibn Al-Azhar told us, Asbat ibn Muḥammad told us, from Mutrif, from Abū Uthman Amr ibn Salem who said: When the period of women was mentioned in Surah Al-Baqarah for divorced women and those whose husbands have died, Ubayy ibn Ka'b, may Allah be pleased with him, said: "O Messenger of Allah, some people from the people of Medina say that there are women who have not been mentioned in this verse." He said: "What are they?" He said: "The young girls, the old women, and

(1) **[3175] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators consists of trustworthy individuals, but there is a gap in the chain as Amr ibn Salem did not hear from Ubay bin Ka'b. However, the compiler of the Ḥadīth collection did not mention any criticism or praise of the narrator.

The authentication of Ḥadīth:

- The Ḥadīth is narrated by Mutrif bin Tarif from Abū Uthman Amr ibn Salem al-Ansari from Ubay ibn Ka'b. Three individuals narrated this Ḥadīth from Mutrif:
- Asbat ibn Muḥammad:
- The compiler of the Ḥadīth collection included it as it is written here. Al-Wahidi also narrated it in "Asbab Al-Nuzul" (p.458) from Maki ibn Abdan, from Abu Al-Azhar. Al-Bayhaqī also narrated it in "Al-Sunan Al-Kubra" (7/414) through the route of Ḥasan ibn Ali ibn Affan, both of them from Asbat.
- Abdullah ibn Idris:
- Al-Ṭabarī narrated it in "Jami Al-Bayan" (28/141) from Abu Karib and Abu Al-Sa'īd, both of them from Ibn Idris.
- Jarir:
- Isḥāq ibn Rāhwayh narrated it in "Al-Matalib Al-Aliya" by Ibn Ḥajar (4/174), and Al-Hakim narrated it in "Al-Mustadrak" (2/492) through the route of Ibn Abi Hatim, as well as Ibn Kathir's " Tafsir al-Qur'an al-'Azim " (14/35) through Yaḥyā ibn Al-Mughira, both of them from Jarir.
- Ibn Munthir and Ibn Mardawayh also narrated it in " Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur " by Al-Suyūṭī (8/201).
- Al-Hakim said about this Ḥadīth: "Its chain of narration is authentic, and Al-Bukhari and Muslim did not narrate it." Adh-Dhahabī agreed with him. However, there is a gap in the chain of narrators between Amr ibn Salem and Ubay ibn Ka'b.
- Al-Mizi stated in "Tahdhib Al-Kamal" (34/69) that the Ḥadīth was narrated from Ubay ibn Ka'b through a Mursal (incomplete chain Ḥadīth) chain.

the pregnant ones." So these verses were revealed: ﴿And those who no longer expect menstruation among your women﴾ until the end.

Muqātil said: when the verse was revealed ﴿Divorced women remain in waiting for three periods﴾ [Al-Baqarah: 228], Khalad ibn Al-Nu'man ibn Qays Al-Ansari said: "O Messenger of Allah, what is the waiting period for those who do not menstruate and those who are pregnant?" So Allah revealed: "And those who no longer expect menstruation among your women - if you doubt, then their period is three months" which means: the elderly women who no longer menstruate. "And for those who are pregnant, their term is until they give birth" for divorced women and those whose husbands have died.

(1)[3176] Muḥammad ibn Abdullah ibn Hamdun informed us, Ahmad ibn

(1) **[3176] The assessment of the reliability of the chain of transmitters:**
- The chain of narrators is authentic, except that the sheikh of the compiler was not mentioned by any criticism or praise regarding them.

The authentication of Ḥadīth:
- The story of Sabi'ah bint al-Harith al-Aslamiah has been established through several chains of narration, with similar wording. Among those who narrated it are Sabi'ah al-Aslamiah, the protagonist of the story, Abu al-Sanabil ibn Ba'kk, al-Manṣūr ibn Makhrama, and Umm Salamah, the mother of the believers.
- The following is its statement:
- The Ḥadīth of Sabi'ah Al-Aslamiyah was narrated by five individuals:
1- Abdullah ibn Utbah ibn Masʿūd, and it was narrated by two individuals from him:
- A- Ubaidullah ibn Abdullah ibn Utbah:
- The compiler narrated it through the route of Muḥammad ibn Yaḥyā Al-Dhuhli, and ʿAbd al-Razzāq in "Al-Musannaf" 6/473 and through his route, Ahmad in "Al-Musnad" 6/432 (27435), and Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 24/295, and Ahmad narrated it in "Al-Musnad" 6/432 (27436) through Rabah, all of them from Ma'mar ibn Rashid Al-Basri.
- Muslim also narrated it in the Book of Divorce, the chapter of the completion of the waiting period of a woman whose husband has died (1484), and Abu Dāwūd in the Book of Divorce, the chapter of the waiting period of a pregnant woman (2306), and Al-Nasai in the Book of Divorce, the chapter of the waiting period of a pregnant woman whose husband has died 6/194, and Al-Bayhaqī in "Al-Sunan Al-Kubra" 7/428, all of them narrated it through the route of Ibn Wahb from Yunus bin Yazīd.
- Ahmad also narrated it in "Al-Musnad" 6/432 (27437) from Ya'qub bin Ibrahim, from his father, from Muḥammad ibn Isḥāq.
- Al-Bukhāri also narrated it in the Book of Divorce, the chapter of "Those who are

Muḥammad ibn al-Ḥasan narrated to us, Muḥammad ibn Yaḥyā informed us,

pregnant" (5319) in a summarized form, and Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 24/294, and Al-Bayhaqī in "Al-Sunan Al-Kubra" 7/429, all of them narrated it through the route of Al-Layth ibn Sa'd from Yazīd ibn Abi Habib.

- Al-Nasāʾī also narrated it in the Book of Divorce, the chapter of the waiting period of a pregnant woman whose husband has died 6/196, and Ibn Hibbān in his Sahih as mentioned in "Al-Ihsan" 10/130, through the route of Kathir ibn Ubaid from Muḥammad ibn Harb from Muḥammad ibn Al-Walid Al-Zubaidi.
- Al-Bayhaqī also narrated it in "Al-Sunan Al-Kubra" 7/429 through the route of Sa'dan ibn Nasr, and Al-Shafi'i narrated it in his "Musnad" as mentioned in "Badai' Al-Manar" 2/402, and through his route, Al-Bayhaqi narrated it in "Al-Sunan Al-Kubra" 7/429, and Al-Baghawi in "Sharh Al-Sunnah" 9/304, and Al-Khatib Al-Baghdadi narrated it in "Gharib Al-Hadith" 1/544 through the route of Al-Zafarani, all of them narrated it through the route of Sufyan bin ʿUyaynah. All the six, M'ammar, Yunus ibn Yazīd, Ibn Isḥāq, Yazīd ibn Abi Habib, Al-Zubaydi, and Ibn Ayyina, all transmitting from Al-Zuhri, who received the information from ʿUbaidullah ibn Abdullah ibn ʿUtbah ibn Manṣūr.
- However, some of them mention between Abdullah ibn Utbah and Sabi'ah, the mother of ʿUmar ibn Abdullah ibn al-Arqam.

2- Muḥammad ibn Sirin:

- Narrated by Al-Bukhāri in the Book of Tafsir, the chapter on "Al-Muqarrabun" (4910), from Sulayman ibn Harb and Abu al-Nu'man.
- And Al-Fasawi in "Al-Ma'rifah wa al-Tarikh" 2/618 and through his route Al-Bayhaqī in "Al-Sunan al-Kubra" 7/430, from Sulayman ibn Harb. Both of them narrated it from Hammad ibn Yazīd from Ayyub from Ibn Sirin.

3- Abu Salamah ibn ʿAbd al-Raḥmān :

- Narrated by Ahmad in "Al-Musnad" 6/432 (27438), and Al-Ṭabarānī in "Al-Mu'jam al-Kabir" 24/293, from Muḥammad ibn Isḥāq, from Muḥammad ibn Ibrahim, from Abu Salamah.

4- Masruq ibn al-Ajda', and Amr ibn Utbah:

- Narrated by Ibn Majah in the Book of Divorce, the chapter on the "Pregnant Woman Whose Husband Died" (2028), and Al-Ṭabarānī in "Al-Mu'jam al-Kabir" 24/293, from Abū Bakr bin Abi Shaybah, from Ali ibn Muhassir, from Dāwūd ibn Abi Hind, from Al-Sha'bi from them.
- Abu al-Sanabil bin Ba'akkak:
- Narrated by Ahmad in "Al-Musnad" 4/305 (18714), from Shu'bah. Also narrated by Al-Tirmidhī in the Book of Divorce, the chapter on "What is Mentioned About a Pregnant Woman" (1193), from Al- Ḥasan ibn Musa and Husayn ibn Muḥammad, both from Shayban. Narrated by Al-Dārimī in "Al-Musnad" 2/166, from Sufyan. Narrated by Ahmad in "Al-Musnad" 4/304 (18713), from Ziyad ibn Abdullah al-Baka', and narrated by Al-Tabarani in "Al-Mu'jam al-Kabir" 22/357, from Zuhayr, and also narrated from Abu Awanah.
- Narrated by Al-Nasāʾī in the Book of Divorce, the chapter on "The Waiting Period of a Pregnant Woman Whose Husband Died" 6/190, and by Ibn Hibbān in his

ʿAbd al-Razzāq narrated to us, Ma'mar narrated to us, from Al-Zuhri, from

"Sahih" as in "Al-Ihsan" 10/135, and by Al-Ṭabarānī 22/357, from Jarir.

- Abu Al-Ahwas reported: "The Messenger of Allah (peace be upon him) said, 'If a pregnant woman is widowed before the birth of her child, her 'Iddah (waiting period) shall last until she gives birth.'"
- [Ibn Mājah, Book of Divorce, Chapter of a Deceased Husband from Whom a Woman is Pregnant (2027), and Al-Dārimī in Al-Musnad 2/166, and Al-Ṭabarānī in Al-Kabir 22/357, through multiple chains from Abu Al-Ahwas.]
- [This Ḥadīth is narrated by eight narrators: Shu'bah, Shayban, Sufyan, Ziyad Al-Bakka'i, Zuhair, Abu 'Awanah, Jarir, and Abu Al-Ahwas, all from Manṣūr.]
- Ziyad Al-Bakka'i reported: "I heard Al-A'mash narrating from Ibrahim, from Al-Aswad, from Abu Al-Sanabil, that the Messenger of Allah (peace be upon him) said, 'If a pregnant woman is widowed before the birth of her child, her 'Iddah shall last until she gives birth.'"
- [Ahmad in Al-Musnad 4/304 (18713), and Al-Ṭabarānī in Al-Mu'jam Al-Kabir 22/358, through Ziyad Al-Bakka'i from Al-A'mash.]
- [This Hadith is narrated by Manṣūr and Al-A'mash from Ibrahim, from Al-Aswad, from Abu Al-Sanabil.]
- The issue in this narration is that Imam Al-Tirmidhī said after citing it: "We do not know that Al-Aswad heard this Ḥadīth from Abu Al-Sanabil." Muḥammad (i.e., Imam Al-Bukhāri) said, "I do not know that Abu Al-Sanabil lived after the Prophet (peace be upon him)."
- [This issue is resolved by Ibn Hajar in Fath Al-Bari 9/472, where he said, "But Ibn Sa'd has confirmed that Abu Al-Sanabil lived after the Prophet (peace be upon him) for some time, and Al-Aswad was among the senior Tabi'in and was not described with falsehood. Therefore, this Ḥadīth is Sahih (authentic) according to Muslim's conditions."]
- Al- Manṣūr ibn Makhrama reported: " ʿUrwa ibn Al-Zubair narrated this Ḥadīth to me, and he was reported by two people:
- The first person is Hishām ibn ʿUrwa, and he was reported by nine people:
- Mālik ibn Anas in Al-Muwatta' 2/590
- [Al-Bukhāri also narrated this Ḥadīth in the Book of Divorce, Chapter of Women Bearing Loads (5320), from Yaḥyā ibn Qaz'ah, and Al-Nasāʾī in the Book of Divorce, Chapter of the Waiting Period of a Pregnant Woman Whose Husband Died 6/190, from Ibn Al-Qasim. Ash-Shafi'i also narrated it in Al-Musnad (p. 299), and Al-Bayhaqi in As-Sunan Al-Kubra 7/428, from Abu Musa.]
- [This Ḥadīth is narrated by four people: Ibn Qaz'ah, Ibn Al-Qasim, Ash-Shafi'i, and Abu Musa

1.

- Abu Al-Ahwas reported: "The Messenger of Allah (peace be upon him) said, 'If a pregnant woman is widowed before the birth of her child, her 'Iddah (waiting period) shall last until she gives birth.'"

• [Ibn Majah, Book of Divorce, Chapter of a Deceased Husband from Whom a

ʿUbaidullah ibn Abdullah ibn ʿUtba who said:

Woman is Pregnant (2027), and Ad-Darimi in Al-Musnad 2/166, and At-Tabarani in Al-Kabeer 22/357, through multiple chains from Abu Al-Ahwas.]

- [This Hadith is narrated by eight narrators: Shu'bah, Shayban, Sufyan, Ziyad Al-Bakka'i, Zuhair, Abu 'Awanah, Jarir, and Abu Al-Ahwas, all from Mansur.]

2. Ziyad Al-Bakka'i reported: "I heard Al-A'mash narrating from Ibrahim, from Al-Aswad, from Abu Al-Sanabil, that the Messenger of Allah (peace be upon him) said, 'If a pregnant woman is widowed before the birth of her child, her 'Iddah shall last until she gives birth.'"

- [Ahmad in Al-Musnad 4/304 (18713), and At-Tabarani in Al-Mu'jam Al-Kabir 22/358, through Ziyad Al-Bakka'i from Al-A'mash.]
- [This Hadith is narrated by Manṣūr and Al-A'mash from Ibrahim, from Al-Aswad, from Abu Al-Sanabil.]

3. The issue in this narration is that Imam At-Tirmidhi said after citing it: "We do not know that Al-Aswad heard this Hadith from Abu Al-Sanabil." Muhammad (i.e., Imam Al-Bukhari) said, "I do not know that Abu Al-Sanabil lived after the Prophet (peace be upon him)."

- [This issue is resolved by Ibn Hajar in Fath Al-Bari 9/472, where he said, "But Ibn Sa'd has confirmed that Abu Al-Sanabil lived after the Prophet (peace be upon him) for some time, and Al-Aswad was among the senior Tabi'in and was not described with falsehood. Therefore, this Hadith is Sahih (authentic) according to Muslim's conditions."]

4. Al- Manṣūr ibn Makhrama reported: "Urwah ibn Az-Zubair narrated this Hadith to me, and he was reported by two people:

- The first person is Hishām ibn ʿUrwa, and he was reported by nine people:

1. Mālik ibn Anas in Al-Muwattaʾ 2/590

- [Al-Bukhari also narrated this Hadith in the Book of Divorce, Chapter of Women Bearing Loads (5320), from Yaḥyā ibn Qaz'ah, and An-Nasa'i in the Book of Divorce, Chapter of the Waiting Period of a Pregnant Woman Whose Husband Died 6/190, from Ibn Al-Qasim. Ash-Shafi'i also narrated it in Al-Musnad (p. 299), and Al-Bayhaqī in As-Sunan Al-Kubra 7/428, from Abu Musa.]
- [This Ḥadīth is narrated by four people: Ibn Qaz'ah, Ibn Al-Qasim, Ash-Shafi'i, and Abu Musab from Mālik.

2. Abu Hurairah: Narrated by Abu Dāwūd in his book of divorce, chapter on the pregnant woman's waiting period (6/190), and Ibn Majah in his book of divorce, chapter on the deceased husband of the pregnant woman (2029), both through the narration of Abu Hurairah.

3. Abdul- Mālik bin Juraij: Narrated by ʿAbd al-Razzāq in his book "Al-Musannaf" (6/476), and by Al-Ṭabarānī in his book "Al-Mu'jam Al-Kabir" (20/6) through the narration of Ibn Juraij.

4. Abdullah ibn Dāwūd: Narrated by Al-Nasāʾī in his book of divorce, chapter on the pregnant woman's waiting period (6/190), and Ibn Mājah in his book of divorce, chapter on the deceased husband of the pregnant woman (2029), both through the narration of

Nasr ibn Ali ibn Nasr, and also narrated by Ibn Mājah (2029) through the narration of Muḥammad ibn Bashir, both through the narration of Abdullah ibn Dāwūd.

5. ʿAbd al-Raḥmān ibn Abi Al-Zinad: Narrated by Al-Ṭabarānī in his book "Al-Mu'jam Al-Kabir" (20/8) through the narration of Asad ibn Musa, through the narration of Ibn Abi Al-Zinad.
6. Hammad ibn Salamah: Narrated by Al-Ṭabarānī in his book "Al-Mu'jam Al-Kabir" (20/7) through the narration of Asad ibn Musa, through the narration of Hammad.
7. Abu Awais: Narrated by Al-Ṭabarānī in his book "Al-Mu'jam Al-Kabir" (20/7) through the narration of Ismail ibn Abu Awais, through the narration of his father.
8. Ja'far ibn Awn: Narrated by Al- Bayhaqī in his book "Al-Sunan Al-Kubra" (7/428) through the narration of Muḥammad ibn Abdulwahab, through the narration of Ja'far.
9. Muslimah Al-Qa'ani: Narrated by At-Tabarani in his book "Al-Mu'jam Al-Kabir" (20/7) through the narration of Abdullah bin Muslimah Al-Qa'ani, through the narration of his father.

10 Abu Mu'awiyah Al-Darir (Muḥammad ibn Khazim): He was narrated by Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 20/7 through the route of Asad ibn Musa, and also narrated in 20/8 through the route of Ali ibn Ashkib, and Ibn Hibbān in "Sahih" as in "Al-Ihsan" 10/135 through the route of Uthman ibn Abi Shaybah. All three of them narrated it from Abu Mu'awiyah. However, Ibn Abi Shaybah's narration and Ibn Ashkib's narration have Asim ibn ʿUmar ibn Arwa and Al-Manṣūr in them.

1. Abu Al-Zubair: He was narrated by ʿAbd al-Razzāq 6/475 through the route of Ibn Jareej from Abu Al-Zubair. But Al- Manṣūr ibn Makhrama was not mentioned in it.
2. Umm Salamah (Mother of the Believers): Three individuals narrated from her:

- Zainab bint Umm Salamah: Narrated by Al-Bukhāri in "Kitab Al-Talaq" under the chapter "And those who are pregnant" (5318), and Al-Bayhaqi in "Al-Sunan Al-Kubra" 7/429 through the route of Yahya ibn Bukayr. Also narrated by Al-Nasāʾī in "Kitab Al-Talaq" under the chapter "The waiting period of a pregnant woman whose husband has died" through the route of Shuayb ibn Al-Layth ibn Sa'd. Both of them narrated it from Al-Layth from Ja'far ibn Rabi'ah from ʿAbd al-Raḥmān ibn Hurmuz from Abu Salamah ibn ʿAbd al-Raḥmān from Zainab.
- Abu Salamah ibn ʿAbd al-Raḥmān: Narrated by Mālik in "Al-Muwatta" 2/589, and also by ʿAbd al-Razzāq in "Al-Musannaf" 6/475, and by Ahmed in "Al-Musnad" 6/319 (26715), and by Ibn Hibbān in "Sahih" as in "Al-Ihsan" 10/134. Also narrated by Abu Dāwūd

- Al-Tayalisi in "Al-Musnad" (p. 223), and through his route by Al-Nasāʾī in "Kitab Al-Talaq" under the chapter "The waiting period of a pregnant woman whose husband has died" 6/191 through the route of Shu'bah. Both of them (Mālik and Shu'bah) narrated it from Abdul Rab ibn Sa'eed ibn Qais from Abu Salamah.

- Karib, the slave of Ibn'Abbās: Narrated by two individuals from him:

A. Abu Salamah ibn ʿAbd al-Raḥmān: He narrated it in Sahih Bukhari in the Book of

Marwan sent Abdullah ibn ʻUtba to Sabya bint al-Harith, (may Allah be pleased with her), to ask her about what the Prophet (PBHU) had given her a fatwa (religious verdict) on. She informed him that she was with Sa'd ibn Khawla, who had passed away during the Farewell Pilgrimage (Hajjatul-Wada'), and he was a Badri. She put down her pregnancy before he had been gone for four months and ten days since his death. Abū As-Sanabil ibn Ba'akkuk, may Allah be pleased with him, met her when she had finished her postpartum bleeding and had adorned herself with kohl. He said, "Perhaps you want to get married? It has been four months and ten days since your husband's death." He proposed to her, and she said, "So I came to the Prophet (PBHU) and mentioned what Abu As-Sanabil had said. The Prophet (PBHU)

Tafsir, chapter "And Those Who Are With Child" (4909) from Shu'ba. And he also narrated it in Sunan Al-Nasāʾī 6/192 through the route of Hujaj, and in ʿAbd al-Razzāq's al-Musannaf 6/474 from Ma'mar, and in Ibn Hibbān's Sahih as mentioned in al-Ihsan 10/132 through the route of al-Awza'i.

- All four of them (narrated) from Yaḥyā ibn Abi Kathir. And it was narrated by Al-Nasāʾī 6/193 through the route of Muḥammad ibn Amr and through the route of Sulayman ibn Yasar. All three of them (Yahya bin Abi Kathir, Muḥammad bn Amr, and Sulayman bin Yasar) narrated it from Abu Salamah.
- B- Sulayman ibn Yasar: He narrated it in Sunan Al-Nasāʾī 6/193 through the route of Yaḥyā ibn Adam, and in al-Darami's al-Musnad 2/166 from Muḥammad ibn Yusuf, both of them from Sufyan.
- And he also narrated it in Sunan al-Tirmidhi in the Book of Divorce, chapter "What is Mentioned About a Deceased Woman Who Was Pregnant From Her Husband" (1194), and in Al-Nasāʾī 6/192 from Qutaibah, from al-Layth bin Sa'd.
- And he narrated it in Sunan Al-Nasāʾī 6/193 through the route of Ibn al-Qasim, and in ʿAbd al-Razzāq's al-Musannaf 6/474, and through his route in al- Al-Ṭabarānī's al-Mu'jam al-Kabir 23/269, and in Ibn Hibban's Sahih as mentioned in al-Ihsan 10/133 through the route of Ahmad bin Abi Bakr, all of them from Mālik ibn Anas.
- And he narrated it in al-Darami's al-Musnad 2/165, and in Ibn Jarud's al-Muntakhab 3/80 from Muḥammad ibn Yaḥyā, and in Al-Bayhaqī's al-Sunan al-Kubra 7/479 from al- Ḥasan ibn Makram, and in Ibn Abi Shaybah's Musannaf, both of them from Yazīd ibn Hārūn.
- All four of them (Sufyan, al-Layth, Mālik, and Yazīd ibn Hārūn) narrated it from Yaḥyā ibn Sa'īd al-Ansari, from Sulayman ibn Yasar.
- The conclusion is that the Ḥadīth is established through various narrations. Some narrations mention it briefly, while others mention it in its entirety.

said, 'You have become lawful when you put down your pregnancy,' and he ordered her to get married."

If a woman's menstrual period returns while she is young, then she should wait until it is over, whether or not she is pregnant. If her pregnancy becomes apparent, then she should wait until she gives birth. The jurists have differed regarding what should be done if her pregnancy is not apparent:

Some of them say that she should wait for a year, and this is the view of Mālik, Ahmad, Isḥāq, and Abū ʿUbaid. They used to consider the waiting period of a young woman whose menstrual period had returned to be a year, and they narrated this from ʿUmar, may Allah be pleased with him, and others.

As for the people of Iraq, they consider her waiting period to be three menstrual periods after she has experienced one menstrual period in her life. If she stays for twenty years until she reaches old age and despairs of menstruation, then her waiting period is three months after she has entered menopause. This is the most correct view according to the Shafi'i school of thought, and it is the view of most scholars. It has been narrated from Ibn Masʿūd, (may Allah be pleased with him), and his companions.

﴿Allah wishes to lighten your burden, for man was created weak.﴾ [Qur'an 4:28]

[Qur'an 65:5] ﴿This is the command of Allah that He has revealed to you. Whoever fears Allah, He will forgive his sins and increase his reward.﴾ [Qur'an 65:5]

The verse ﴿Dwell with them﴾ [Qur'an 65:1] means: Divorced women are your women. "From where you dwell" means: From the place where you live. Al-Kisa'i said: "From" is used metaphorically here, meaning "Dwell with them wherever you find them." "According to your means" means: According to your ability and capacity. The majority read it with a damma (u sound), while Al-A'raj read it with a fatha (a sound). And Ruha narrated from Ya'qub ibn Isḥāq, who narrated from Ibn ʿAbbās that he said, "The verse means: Dwell with them in your houses, and do not expel them from their homes.

[Qur'an 65:6] Allah says: ﴿Lodge them (i.e., divorced women) where

you dwell, according to your means, and do not harm them so as to oppress them. And if they are pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.﴾

There is a difference of opinion among scholars regarding the issue of financial support and accommodation for divorced women. Mālik, Shafi'i, Awza'i, Ibn Abi Layla, Abū ʿUbaid, and Muḥammad ibn Jarir believe that a divorced woman who is divorced three times is entitled to accommodation but not financial support, except for pregnant women who are entitled to financial support until they give birth. They argue that Allah, may He be exalted, has included all divorced women in the verse regarding accommodation and has specified financial support for pregnant women in particular, saying "then spend on them until they give birth."

On the other hand, Ahmad and Abū Thawr believe that a divorced woman is not entitled to accommodation or financial support. They argue using a Ḥadīth of Fatimah bint Qays, the sister of Diḥya ibn Qays, who was divorced by her husband al-Makhzumi and was not given financial support by the Messenger of Allah (PBHU) until she had a right to return to him. He ordered her to reside in the house of Ibn Umm Maktum, as we have mentioned earlier.

This is also the opinion of ʿUbayy ibn Ka'b and Zayd ibn Thabit, may Allah be pleased with them. However, Sufyan and the people of Iraq believe that a divorced woman is entitled to accommodation and financial support, whether she is pregnant or not. This is the opinion of Aisha, may Allah be pleased with her.

Regarding the financial support for a pregnant woman whose husband has passed away, Ali, Ibn ʿUmar, Shurayh, al-Nakha'i, al-Sha'bi, Hammad, Ibn Abi Layla, Sufyan, and their companions believe that she is entitled to financial support from all of the deceased husband's wealth until she gives birth. However, Ibn ʿAbbās, Abdullah ibn al-Zubayr, and Jabir ibn Abdullah, as well as Mālik, Shafi'i, and Abū Ḥanīfa believe that she is only entitled to financial support from her own share of the inheritance.

[Qur'an 65:6] ﴿And if you [both] find hardship [in agreeing] concerning nursing [the child], then let another woman suckle him who is acceptable to the father and mother [of the child]. Let him [the father] give compensation to the woman who suckled [the child], and let the woman [the mother] give suck to their child, in mutual agreement. And if you find yourselves unable to do so, then let another man suckle him [the child].﴾

[Qur'an 65:7] ﴿Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [with that within] its capacity. Allah will bring about, after hardship, ease.﴾

[Qur'an 65:8] ﴿And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.﴾

[Qur'an 65:9] ﴿And it tasted the bad consequence of its affair, and the outcome of its affair was loss.﴾

[Qur'an 65:10] ﴿Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down to you the Qur'an.﴾

[Qur'an 65:11] ﴿[He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darkness into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision.﴾

[Qur'an 65:12] ﴿It is Allah who has created seven heavens and of the earth, the like of them.﴾ In number (and there is no verse in the Qur'an that indicates that there are seven earths except for this verse), "the Command descends through them" by revelation from the seventh heaven to the lowest earth.

The people of interpretation said: it is what He manages in them of His amazing management, where He sends down the rain, brings forth plants, brings about night and day, winter and summer, creates animals in different

forms and types, and moves them from one state to another.

Ibn Kaysān said: this is due to the vastness and flexibility of the language, as it is said metaphorically to express 'death': the command of Allah, and to say 'clouds' to express 'winds,' and the like. Qatada said: In every land of His lands, and every heaven of His heavens, He created from His creation, commanded by His command, and decreed by His decree. "So that you may know that Allah has power over all things and that Allah encompasses all things in knowledge." So nothing is hidden from Him.